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VOLUME XXXV

WE are Americans. Our nation was born of the love of liberty and democratic government. We have the right and power through our votes, to translate "government by the people, for the people" into living fact. ¶ If enough persons neglect to vote—and less than half the electorate are voting nowadays—the time will come when tyranny will rule America. ¶ Do you ever complain of misgovernment? The citizen who denies his citizenship by not voting acquiesces in misgovernment. ¶ Our hope for an improved republic rests on the active participation of intelligent individuals in government. It is by utilizing unthinking men and women that unscrupulous politicians work their will. That is a strong reason why you who have a mind of your own should vote. ¶ In the non-voter our country has a real problem on its hands. There is an easy way to solve it. Let us all vote—this year and every time we get a chance here—after. ¶ Register—that is the first step. ¶ If you make your vote count only as a protest, it does count. Politicians take account of protests and are influenced in the next campaign. ♦♦♦♦ ¶ Party or no party, register and vote. ♦♦♦♦

"The freeman casting with unpurchased hand  
The vote that shakes the turrets of the land."

ABRIDGED FROM COLUERS—AUGUST 2

OCTOBER—1924



NUMBER 2

# Do You Make These Mistakes in English?

How Sherwin Cody has been able by means of a remarkable invention, to improve the speech and writing of thousands of persons in fifteen minutes a day.

**M**ANY persons say, "Did you hear from him today?" They should say, "Have you heard from him today?" Some spell calendar "calender" or "calander." Still others say "between you and I" instead of "between you and me." It is astonishing how many persons use "who" for "whom" and mispronounce the simplest words. Few know whether to spell certain words with one or two "c's" or "m's" or "r's," or with "ie" or "ei," and when to use commas in order to make their meaning absolutely clear. Most persons use only common words—colorless, flat, ordinary. Their speech and their letters are lifeless, monotonous, humdrum.

## Why Most Persons Make Mistakes

What is the reason so many persons are deficient in the use of English and find their careers stunted in consequence? Why is it some cannot spell correctly, and others cannot punctuate? Why do so many persons find themselves at a loss for words to express their meaning adequately? The reason for the deficiency is clear. Sherwin Cody discovered it in scientific tests, which he personally gave to tens of thousands of persons. *Most persons do not write and speak good English simply because they never formed the habit of doing so.*

## What Cody Did at Gary

The formation of any habit comes only from constant practice. Shakespeare, you may be sure, never studied rules. No one who writes and speaks correctly thinks of rules when he is doing so. For years it has been a crying disgrace! Here is our mother-tongue, a language that has built up our civilization, and without which we should all still be muttering savages! Yet our schools, by wrong methods, have made it a study to be avoided—the hardest of tasks instead of the most fascinating of games!

In that point lies the real difference between Sherwin Cody and the schools! Here is an illustration: Some years ago, Mr. Cody was invited by William Wirt, author of the famous Gary System of Education, to teach English to all upper grade pupils in Gary, Indiana. By means of unique practice exercises, Mr. Cody secured more improvement in these pupils in five weeks than had previously been obtained by similar pupils in two years under old methods. There was no guesswork about these results. They were proved by scientific comparisons. Amazing as this improvement was, more interesting still was the fact that the children were "wild" about the study. It was like playing a game!

## 100% Self-Correcting Device

The basic principle of Mr. Cody's new method is habit-forming. Any one can learn to write and speak fluently by constantly using the correct forms. But how is one to know in each case what is correct? Mr. Cody solves this problem in a simple, unique, sensible way.

Suppose he himself were standing forever at your elbow. Every time you mispronounced or misspelled a word, every time you violated correct grammatical usage, every time you used the wrong word to express what you meant, suppose you could hear him whisper: "That is wrong, it should be thus and so." In a short time you would habitually use the correct form and the right words in speaking and writing.

If you continued to make the same mistakes over and over again, each time patiently he would tell you what was right. He would, as it were, be an everlasting mentor beside you—a mentor who would not laugh at you, but who would, on the contrary, support and help you. The 100% Self-Correcting Device does exactly this thing. It is Mr. Cody's silent voice behind you, ready to speak out whenever you commit an error. It finds your mistakes and concentrates on them. You do not need to learn anything you already know. There are no rules to memorize.

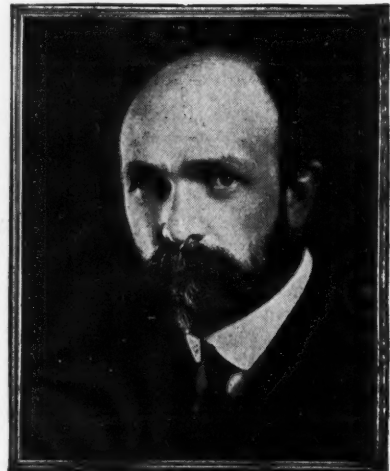
## Only 15 Minutes a Day

Nor is there very much to learn. In Mr. Cody's years of experiment he brought to light some highly astonishing facts about English.

He has spent years tabulating common errors, and he found, for instance, that a list of one hundred words (with their repetitions) make up more than half of all our speech and letter writing. Obviously, if one could learn to spell, use, and pronounce these words correctly, one would go far toward eliminating incorrect spelling and pronunciation. Similarly he proved that there were no more than one dozen fundamental principles of punctuation. If we mastered these principles, there would be no bugbear of punctuation to handicap us in our writing.

Finally, he discovered that twenty-five typical errors in grammar constitute nine-tenths of our everyday mistakes. When one has learned to avoid these twenty-five pitfalls, how readily one can obtain that facility of speech which denotes the person of breeding and education!

When the study of English is made so simple, it becomes clear that progress can be made in a very short time. No more than fifteen minutes a day are required. Fifteen minutes, not of study, but of fascinating practice! Mr. Cody's students do their work in any spare moment they can snatch. They do it riding to work or at home. They take fifteen minutes from the time usually spent in profitless reading or amusement. The results are really phenomenal.



Sherwin Cody

Sherwin Cody has really placed an excellent command of the English language within the grasp of every one. Those who take advantage of his method gain something so priceless that it cannot be measured in terms of money. They gain a trade-mark of breeding that cannot be erased as long as they live. They gain a facility in speech that marks them as educated persons in whatever society they find themselves. They gain the self-confidence and self-respect which this ability inspires. And as for material reward, certainly the importance of good English in the race for success cannot be overestimated. Surely no one can advance far without it.

## FREE Book on English and 15-Minute Test

It is impossible, in this brief review, to give more than a suggestion of the range of subjects covered by Mr. Cody's new method and of what his practice exercises consist. But those who are interested can find a detailed description in a fascinating little book called "How to Speak and Write Masterly English." This is published by the Sherwin Cody School of English, in Rochester. It can be had by any one, free, upon request. There is no obligation involved in writing for it. The book is more than a prospectus. Unquestionably it tells one of the most interesting stories about education in English that has ever been written. In addition to the book, Mr. Cody has prepared a 15-minute test which you can take in your own home. The correct answers are given so you can tell at once where you stand.

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OCTOBER, 1924

No. 2

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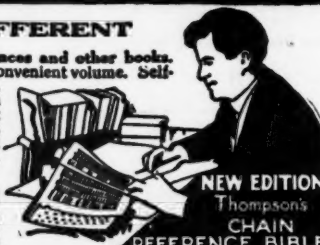
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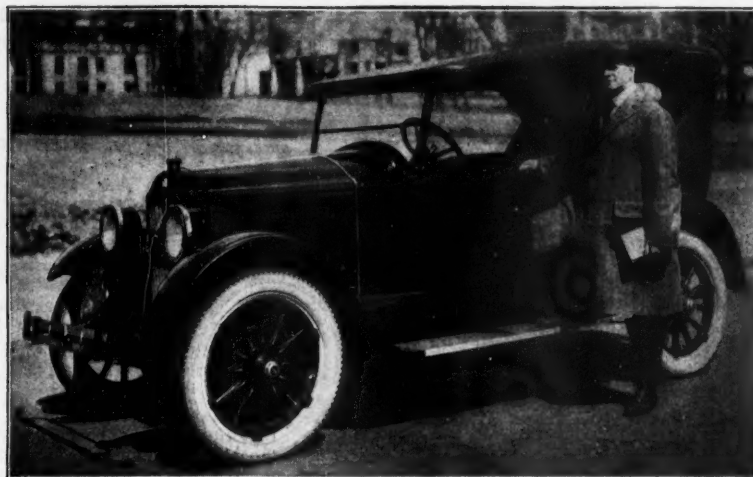
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# Moody Bible Monthly

OCTOBER, 1924

## EDITORIAL NOTES

"Now a mediator is not a mediator of one; but God is one." Galatians 3:20.

The Rev. Wilfrid H. Isaacs, M. A., rector of Hemingby, writing in *The Dawn* (London), calls this text "an eighteen year old puzzle."

**Cut From the Loaf** Many different interpretations of it have been given.

One commentator counted 250 and another 430. According to Mr. Isaacs they all started with the idea that Paul's purpose in the verse is to show that the law is inferior to the gospel, while as a matter of fact it is quite a different purpose. What he is saying, is not that the law is inferior, but that its devotees are putting it out of its place.

Mr. Isaacs reconstructs the situation thus: The epistle was written to Jewish believers and to Gentile believers who were being urged by the former to conform to the Mosaic law. "We recognize your standing as believers," they said, "but we should like to see you out-and-outers, and this you cannot be but by adopting Judaism." The apostle was resisting this pressure. His opponents were saying to him in effect: "Your gospel is a startling novelty. We take our stand on God's covenant with Abraham and accept the gospel on the understanding that it can be squared with that covenant. In the Mosaic law we see the connecting link we need, the link that establishes and maintains contact between the first and the last stages of God's dealings with us. Therefore, we must insist upon conformity to the law as an essential part of Christianity."

The apostle is showing them their mistake. He says: "You admit that the Abrahamic covenant was divine and that the gospel is divine, two parts of one divine scheme, and that God is in both. But God is already one and always consistent with Himself, for which reason a connecting link is unnecessary. Indeed, it is worse than unnecessary, since, as interposed between Abraham and Christ it not only fails to connect two things, but divides one thing. You are introducing a 'connecting link' into the middle of that which is already one and which requires no connecting link. A connecting link is not proper to that which is ONE. That is to say, a mediator is not of ONE. It is foreign matter. Instead of bringing Christian believers into contact with the Abrahamic covenant, it is obscuring that covenant from their view. Therefore out with it!" "The need of the moment is not 'back to the law,'"

Paul argues, but, 'back to Abraham,' and to get back to Abraham the law is not a help but a hindrance."

\* \* \*

The *Century* magazine says that its editor, Mr. Glenn Frank, "is probably the most quoted editor in America today." If so, it is his dis-

**Mr. Glenn Frank** cussion of religion that has made him so, which affords

another illustration of our contention that the present controversy between Bible Christianity and Modernism is a good thing, a revival in fact, that the Church and the world greatly need. Mr. Frank attends church it seems, but is not getting the light and leadership which his soul craves, for which we feel truly sorry, for if he did get it, he might use his great opportunity to pass it on to others. There are many laymen in his case however, which he admits, and which makes the situation in the Christian church today, especially the Protestant church, all the sadder.

What is the trouble? In one sense, Mr. Frank himself is the trouble, who rejects all authority, the pope, the church and the Bible alike. We sympathize with him so far as the pope and the church are concerned, but we ourselves have found peace through the Bible. Not in the Bible itself as a terminal point, but in the blessed Saviour and Friend whom the Bible reveals, our Lord Jesus Christ. We will guarantee to Mr. Frank, that if he relinquishes his preconceptions and goes first-hand to the Bible as a divine revelation, and reads and studies it in the light of the teaching of Christ in John 7:17, he will find that word to be true.

Mr. Frank is like a man groping in the dark. Every once in a while he touches something that would lead him out into the sunshine if he would only follow it. What he says about church unity in his article on "Where Is Protestantism Going?" is such a thing. He is right, there is no spiritual gain in a church unity "that is brought about by the same sort of arguments that affect mergers of steel plants and cotton mills."

What then? Is there no unity? Certainly there is. Let Mr. Frank read Paul's epistle to the Ephesians, 4:1-6, and find out where and what it is and how it is accomplished. That unity is blessedly realized by Protestants in all the denominations and by some Catholics too, for that matter. If Mr. Frank will accept a cordial invitation to come for a

while to the Moody Bible Institute as a guest, we will show it to him. He can taste as well as see it, and who knows but that his troubles will end! God has blessed many another soul like him in that way.

Mr. Frank touches another thing that would lead him out, when he says in the same article: "The notion of an infallible book and an infallible interpreter cannot be split in two parts." Of course it cannot, and God never meant that it should be so split. If Mr. Frank again will read Christ's words in John 14:26 and 16:13, he will discover to his joy we trust, who is the infallible interpreter of the infallible book. We challenge Mr. Frank to say how many sermons he ever heard about the person and offices of that infallible Interpreter? The trouble with the Protestant churches, many of them, is, that the infallible Interpreter is experimentally unknown to them. They seem not to have "so much as heard whether there be any Holy Ghost" (Acts 19:2). And yet the only and true Administrator of the church is He, the third person of the adorable Trinity.

Yes, Mr. Frank, you surely need light and leadership. We all do, but we may all have it. "Wherefore, then, do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, saith the Lord, and eat ye that which is good, and let your soul delight itself in fatness" (Isa. 55:2).

\* \* \*

While traveling on the Southern Railway last summer, we picked up a copy of the *Greensboro* (N. C.) *Daily News*, and read that on the following day, Columbia, S. C., the capital city of that state,

### Power of Character

would suspend all business activities for thirty minutes, while her citizens mourned the passing of a negro, "Uncle Jagers," as he was known, of the African Methodist Episcopal church. He was ninety-three years of age when he died, and for seventy-five years he had preached to his people, using but one text, Philippians 2:5, "Let this mind be in you which was also in Christ Jesus." A charity to which he devoted the latter years of his life was an old folks home for negroes, supported by donations from his white friends. His services, he said, were donated to God, and at the end of each year he took for himself one cent as



salary. The Mayor of Columbia had issued a proclamation concerning his death, and everybody from the official world to the bootblacks were to attend his funeral. The power of character!

Turning the pages of the paper, we came upon an editorial entitled, "The Abbot of Belmont," and read that a Roman Catholic priest of Greensboro, who has just been promoted to the ecclesiastical dignity named, was, in consequence, about to remove from that town to another, much to the regret of the people. "Greensboro," said the editor, "is as vigorously Protestant a community as even vigorously Protestant North Carolina can show. It is therefore brilliantly illustrative of his quality to note that the pastor of St. Benedict's Catholic Church is 'Father Vincent' to half the town. Thousands who are not of his faith have nevertheless acquired profound respect for it by reason of the influence of the man." The power of character!

It seemed impressive to us that in the same edition of this secular paper there should appear two such tributes to Christianity as it is lived.

And what an outward contrast between the witnesses! A white man and a black man. An educated ecclesiastic and an ignorant slave, for so Uncle Jagers had come into the world. A Roman Catholic abbot and a Methodist exhorter. A sacerdotal celebrant and a preacher "from the fence corners." A North Carolina city cannot see the one depart "without regret." A South Carolina city mourns at the grave of the other. What prejudices were overcome in both cases! Religious prejudice in the one, racial prejudice in the other—none higher and stronger among men. But character broke them down and scaled their heights—and it was Christian character.

\* \* \*

We are in hearty accord with the general idea of the Commission on International Justice and Goodwill of the Federal Council of Mobilizing Churches, that Armistice for Peace Day, November 11, be made an occasion for a "mobilization" on behalf of international peace. The commission talks, foolishly we think, about "the task of ridding the world of war," but that is no reason why we should not co-operate with it to the utmost of our ability to reduce war to a minimum, so to speak. Among the suggestions of the commission are public mass meetings on Armistice Day, and, during the preceding week, smaller meetings for discussion and study of related subjects such as the costs and the tragedy of war, the results of the treaty of Versailles, the alternatives ahead of the world, the signs of hope, the World Court, the Dawes' report, and the next step toward world justice and peace based on law. The commission also asks for sermons to be preached in the churches on Sunday, November 9, and that the subject be presented in short addresses of a constructive character in the Sunday-schools.

We feel quite certain that all our

readers share our interest in these things, and will do their utmost to promote peace and goodwill everywhere so far as the coming anniversary provides the opportunity. That much can thus be accomplished there is little doubt, and for Christians and church members to be lacking in their response to such a call would react unhappily on the faith they profess.

\* \* \*

The Franks case so-called, is known and talked about in every hamlet in this country. Everybody has an opinion as to how the case against

**The Death Penalty** Leopold and Loeb, the boy murderers, should have been settled, and we are writing this not with the desire to change any one's opinion, but simply to point out what we consider a strange and serious flaw in human reasoning as to the death penalty. Even the *Chicago Tribune* which believed that the death penalty should be imposed in this case, seemed to argue for it merely as a social remedy. Capital punishment is provided as a punishment for murder, it said, because people in most states believe that it deters the light taking of life. This is doubtless true, but it is not the last and the strongest reason for the death penalty. The last and the strongest reason is that murder deserves the death penalty, whether other would-be murderers are thereby deterred from taking life or not. It is not our dictum that makes this so, but God's law. After the deluge God conferred magisterial functions upon man which have never been withdrawn, and which laid the obligation upon man of executing the death penalty for murder. And the reason is given, "for in the image of God made he man." See Genesis 9:5,6.

The *Tribune* said, and with entire truth, that the human race has changed its mind about punishment from century to century. As a matter of fact the human race changes its mind about many things. As Dr. Porter, of Arlington, Mass., said in these pages not very long ago, humanity settles nothing, God settles everything. God has settled this question of the penalty for murder, and the failure of human governments to obey His law is being visited upon them as seen in the impotence of their own laws.

\* \* \*

We published a long editorial on this subject in our August issue, and fully expected that it would draw forth correspondence from our readers, and such has been the case. Moreover, we also expected that, although we expressed ourselves as clearly as we knew how, we would still be misunderstood and criticized for holding opinions that we do not hold, and for saying things that we did not say. This also has been the case.

A typical letter begins thus: "I have been deeply grieved to read of your attitude towards evangelists who anoint and pray for the sick. Is there anything unscriptural about that?"

Certainly there is nothing unscriptural about that, and we never said so and never wrote so. Will not the kind correspondents who thus object to the editorial referred to, kindly read it? Just read it, that is all we ask. But please read it through and read it carefully. Then instead of disagreeing with it, you will agree with it, and be glad you read it.

\* \* \*

When we published the contribution of the Rev. Mr. Kinzler on this subject in our August issue, we certainly "let ourselves in for something," as they say on **As to Hair-Bobbing** the street. The letters that have come to us from the four points of the compass, and from male as well as female correspondents, prove conclusively that when you touch the head you touch the heart of a good many people. We have known what it is to be buffeted for publishing a contribution on the tongue's movement, or faith healing, or national defense, or the Ku Klux Klan, but that was a ripple of a pond to the surging of the ocean. Perhaps next month we may get up courage to publish some of the letters if space permits, but just now we can only say that a cursory view of their contents indicates that most, if not all of them, are wide of the mark when it comes to meeting Mr. Kinzler's arguments. They are good, bright, snappy letters and touch on a lot of things, with hair as a text, in a most interesting way, but what Mr. Kinzler really said, why that is another matter. However, let us wait till next month.

\* \* \*

We did not learn the facts of the serious illness of the Rev. W. B. Riley, of Minneapolis, in time to refer to them in our last issue. We knew **Dr. Riley's Illness** that he was very ill, and perhaps to be laid aside from active labor for some time, but nothing further had reached us. We have since learned, through the Baptist *Temple News* (Grand Rapids), that he met with an auto accident in June which should have kept him in bed, but that contrary to his physician's advice he continued working with most serious results. Spinal meningitis was at first feared, and also sleeping sickness, but these apprehensions passed away and his condition is now hopeful. Rev. T. T. Shields, of Toronto, speaking of Dr. Riley, says, that "no man on this continent of this generation has made so great a contribution to evangelical truth and to true Baptist progress." We have a great admiration for Dr. Riley, and feel that we owe him a great debt for the ability and courage he has shown in the present conflict with the foes of Christianity within the church. He is a man of unusual spiritual foresight, an exceptional pulpit orator and a warm-hearted Christian brother. Humanly speaking, the church cannot afford to lose his counsel and inspiration and our prayers go up to her Great Head for his speedy and entire recovery.

Moody Bible Institute Monthly

Our September issue was off the press before we learned of the death on August 1 of the Rev. William H. Bates, D.D., retired, of Gree-

**Death of Dr. Bates** ley, Colo. If we speak of him as "retired," it only means that on account of his health he had not been in the active pastorate for some time. But with his trenchant pen he kept busy for the Lord until the end. Indeed, it would also seem as if he had been laid aside from pastoral duties by a wise providence in order that he might devote all his time and strength to writing for the religious press. Latterly his work had been confined mostly to *The Bible Champion* of which he was an editor, and to which we are looking with interest for an account of his valuable life and ministry. To have Dr. Bates taken from us at this time, so soon after the death of Dr. Griffith Thomas, is a great blow to the forces contending for the evangelical faith against Modernism, but the battle is not ours but the Lord's.

\* \* \*

In its work of giving the Bible to the

nations of the world in their many languages and dialects, the American Bible Society finds itself in a position of unusual need.

#### **American Bible Society Needs Help**

Calls for the Scriptures have never been more numerous and urgent. The demands from China are very great. Mexico and other neighbors to the south are asking for the Scriptures. The Near East, in the midst of misfortunes and sufferings, is stretching out eager hands to America for the bread of life. In our own country the immigrant population needs the Scriptures in eighty languages or more. The blind in America and other countries are largely dependent upon the American Bible Society for Scriptures in raised type—it is the Word of God which brings the light to those who cannot see.

We feel it a duty to call the attention of our readers to this need.

\* \* \*

Our June issue contained an editorial entitled, "Here Is Something You Can Do," which referred to the work of

#### **Something You Have Done**

Moses Herman Gitlin, a missionary to the Jews in western Russia. He had asked for books to promote the work of his Bible school, and we had passed on his request to our readers who have promptly and cordially responded. Our Publishing Agent in a communication to the editorial office says:

"You will be glad to know that I am forwarding to Mr. Hellyer, Haddon Heights, N. J., 19 Davis *Bible Dictionaries* and 19 Gray's *Christian Workers Commentaries*, to make up the balance unaccounted for in your editorial in June. Also 5 old copies and 20 new copies of *Cruden's Concordance*, and I hope to be able to send 25 copies of *Webster's Dictionaries* at an early date. One subscriber sent in a copy of *Hitchcock's Complete Analysis of the Bible* and one *New Topical Text Book*, which are also being included in the shipment to Mr. Hellyer."

We return our thanks to all who have thus contributed to a needy and a worthy work and one upon which the Lord's blessing seems to be resting very evidently.

## **Modernism a Revolt Against Christianity**

By the President, Rev. James M. Gray, D. D.

An Address Before the Graduating Class of the Moody Bible Institute, July 31, 1924

**M**EMBERS of the Graduating Class: The particular reason for addressing you tonight is your own particular request that I should do so, a request which I sincerely appreciate.

It was some years ago that the present plan was agreed upon of public graduating exercises in addition to the class exercises, and at that time it was the wish of our trustees that I should commonly give the address, as the occasion was considered an opportunity for the Institute to speak to a wider Christian public through you. There are almost always current topics of importance on which it is desirable that the testimony of the Institute should be heard, both for the sake of others and that of the Institute itself. The Institute is not infrequently an object of ignorant criticism and of unjust attack because of its outspoken adherence to the faith so dear to the heart of its founder, D. L. Moody; and to remove such ignorance when it is possible, and to meet such attacks in the right spirit, of course, is sometimes a duty both to God and man.

At the beginning, I sought to comply with the wish of the Trustees and to give the address, but it appeared after a while like a rather selfish practice on my part, denying as it did, the honor to other members of the Faculty, and sometimes denying to the graduates the privilege of hearing educators and church leaders from the outside who, from time to time, favor us with their presence.

These few words of a personal nature will be pardoned I trust, as they in part explain, or give a reason for, my present theme, which is, "Modernism a Revolt Against Christianity," the importance,

and I believe, the propriety of which will appear as we proceed.

I do not speak of Modernism as a revolt against Fundamentalism you observe, because as a matter of fact, Fundamentalism so-called, would never have been heard of had it not been for the revolt of Modernism against Christianity, in whose defense Fundamentalism came to the fore.

I

Now that Modernism is a revolt against Christianity is seen by implication in the way its votaries, or some of them at least, have come to speak of infidels and infidelity. Indeed, in their view there is no such thing any more as infidels or infidelity. If Robert G. Ingersoll were now living, they tell us, he could not be called an infidel, and he would not so regard himself. President Faunce, of Brown University, says that Ingersoll today would seem like "a crusader fighting windmills." Are we then to consider that, in Dr. Faunce's opinion, the doctrines of Christianity are windmills?

This would seem a legitimate inference from Dr. Faunce's words, judging by the utterance of another modernist, Dr. Newell Dwight Hillis, in whose opinion "you might as well say that a man does not believe in roses or lilies" as to say that he does not believe in Christianity. You might as well say "that he is infidel toward wheat and milk or grapes and honey." It is clear from these utterances that the Christianity these gentlemen are talking about is not the Christianity of divine revelation, it is not the Christianity of the Bible, because the Bible expressly says that "the natural man receiveth not the things of the

Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). In other words, he is infidel towards them. And our Lord Himself said, "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

But that Modernism is a revolt against Christianity is seen again, not only by such implications as I have named, but by the express admissions of its votaries. Dr. Lyman Abbott for example, in his book, *The Theology of an Evolutionist*, says, that "the old orthodoxy is right in regarding the newer criticism as revolutionary"; and Professor Ames, of the University of Chicago, in *The Biblical World* of July, 1917, says the same thing, using almost the exact words I have chosen as my theme when he refers to "the present revolt against doctrinal theology," which is the same as saying orthodox Christianity.

But the boldest utterance I have seen is an editorial in *The Christian Century* of January, 1924. *The Christian Century* is an ably edited journal representing Modernism, and published in this city. The editorial was entitled, "Fundamentalism and Modernism: Two Religions," and the editor said:

"Christianity according to Fundamentalism is one religion. Christianity according to Modernism is another religion. Which is the true religion is the question that is to be settled in all probability by our generation for future generations. \* \* \* There is a clash here as profound and as grim as between Christianity and Confucianism. Amiable words cannot hide the differences. 'Blest be the tie' may be

sung till doomsday but it cannot bind these worlds together. The God of the fundamentalist is one God; the God of the modernist is another. The Christ of the fundamentalist is one Christ; the Christ of Modernism is another. The Bible of Fundamentalism is one Bible; the Bible of Modernism is another. The church, the kingdom, the salvation, the consummation of all things—these are one thing to fundamentalists and another thing to modernists. Which God is the Christian God, which Christ is the Christian Christ, which Bible is the Christian Bible, which church, which kingdom, which salvation, which consummation are the Christian church, the Christian kingdom, the Christian salvation, the Christian consummation? The future will tell."

Nothing can be plainer than this. And it justifies that which Mr. Rollin Lynde Hartt, a modernistic layman, wrote in *The World's Work*, a year ago, viz., that it involves a revolution in religious thought far more sweeping than that brought about by the Reformation in the 16th century.

## II

In view of the foregoing, we now face the question as to what this revolt against Christianity really is, what characterizes it in detail?

The editorial in *The Christian Century* answers the question in outline, but I shall enlarge a little on two or three of the particulars it names.

1. Modernism is a revolt against the God of Christianity. Who is the God of Christianity? For answer one might pick up almost at random any creedal statement of either Protestantism or Catholicism. They are all one in their teaching as to the nature of Deity. The statement of the Apostles' Creed is sufficient—"I believe in God the Father Almighty; Maker of heaven and earth."

The God of Christianity is at least a transcendent God. He is higher than, and independent of, the universe He has made. In the supreme sense He controls and directs its affairs. His intelligent creatures are under His authority and accountable to His government. All this seems primary to the average Christian. It is the A B C of his faith.

But Modernism will have none of this. I do not now refer to individual modernists among whom of course, there are many differences and degrees of thinking, but I refer to Modernism itself as a system of religion or philosophy.

In the teaching of Modernism the transcendence has given place to the immanence of God. And this means, as Modernism holds it, that God is merely the ultimate principle of the universe in a sense hard to distinguish from stark pantheism.

A quotation or two will make this clear. For example, Dr. A. C. McGiffert, who, I believe, is president of the Union Theological Seminary, of New York, in which Dr. Fosdick is a teacher, says, "the doctrine of divine immanence, now generally accepted among liberals, ascribes divinity to man, because it is supposed that man's nature is one with God's nature and he needs simply to awaken

to that fact." The same witness says, and in the same book (*The Rise of the Modern Religious Idea*), that "God is considered as the spirit animating nature, i. e., the universal force which takes the myriad forms of heat, light, gravitation, electricity and the like." We are not surprised therefore at the explanation which Dr. McGiffert gives in another place (*The American Journal of Theology*), viz., "That the modern doctrine of divine immanence owes its prevalence, in part at least, to the conception of evolution to which naturalism in theology is largely due."

This illustrates what I mean when I say that Modernism is a revolt against the God of Christianity.

2. But, secondly, it is a revolt against the Bible of Christianity.

Now, what is the Bible of Christianity? Again, one might pick up almost any of the historic creeds for answer. Dr. Charles Hodge, in his great work on theology, puts it thus: "The Scriptures of the Old and New Testaments having been given by inspiration of God, are the all-sufficient and only rule of faith and practice, and judge of controversies."

But Modernism will have none of this. Professor Gerald Birney Smith, of the University of Chicago, tells us that "we are becoming accustomed to the use of the Bible as a book of religious experience, rather than a supernaturally-produced literature" (*A Guide to the Study of the Christian Religion*). Professor Edward Scribner Ames, of the same university, but representing a different religious denomination, says that in his opinion, the writings of Tennyson, and Phillips Brooks, and Darwin, and William James and some others should be included in the sacred canon of Scripture. These men are as truly inspired as Moses and David and John and Paul (*The New Orthodoxy*). Professor William Newton Clarke, of Colgate University, a Baptist theologian of great influence, says, "The authority of the Scriptures is the authority (only) of the truth that they convey" (*An Outline of Christian Theology*), a declaration which ignores the fact, as John Horsch says, from whom these quotations are taken, that the most important truths which the Bible brings to us are dependent on the authority of the Bible itself and can be verified in no other way.

This is what I mean when I say that Modernism is a revolt against the Bible of Christianity.

3. In the third place, it is a revolt against the Christ of Christianity. Who is the Christ of Christianity? He is Jesus Christ, the only begotten Son of God, our Lord; "who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; the third day He arose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead."

But Modernism will have none of this. Its representatives do speak of some

kind of an incarnation of God in Christ, but that which they mean is an incarnation that is nothing else than the incarnation of God in all men carried to a superlative degree in Christ, to quote the words of one of them (Horsch, page 86).

"Divine immanence means that we look for Christ's divinity in His humanity, not outside of it," says another.

"Christ is essentially no more divine than we are or than nature is," is the dictum of Dr. McGiffert, of Union Seminary.

"God is continually incarnating Himself in human life; all human history represents the incarnation or manifestation of the eternal Son or Christ of God." This last is the utterance of the Rev. Reginald J. Campbell, of London.

We thus see, to quote the author to whom I am indebted for most of these data, that, according to Modernism, Christ was the product of the world, not a Saviour come to us from outside of the world. An entirely new picture of Christ is thus offered to us by Modernism. "The bond of union among us all," says a Unitarian professor, "is the fight against the deity of Jesus Christ."

I need not pursue this part of my subject further. *The Christian Century* said that the church, the kingdom, the salvation, the consummation of all things—these also are one thing to fundamentalists and another thing to modernists. This is indeed true, and if time permitted or the occasion required, the demonstration of it could be made in their case as in the others.

But I hasten to consider another feature of the subject, which if anything is still more serious. I refer to the deceitful methods by which Modernism has gained its present influence in the visible church and over human thinking.

During the World War, a detachment of German troops was being moved along a road one part of which was plainly exposed to the enemy. Therefore, the plan was conceived to roof over the exposed part with wooden planking and board up the side. The boarded side was then painted in imitation of trees and shrubbery to give the effect of an innocent country lane. To further heighten the illusion, some heavy dray horses harnessed to slow moving vans were introduced on the wooden planking. All this time the watching foe was unaware that underneath and out of sight, the German troops were steadily advancing to their objective. The French called this camouflage, and it illustrates the modernistic way of doing things.

The modernists' own mouths condemn them. Rollin Lynde Hartt, referred to previously as the modernistic writer in the *World's Work*, said:

"Rash measures would have been ruinous. Accordingly, the modernists clothed their unorthodox ideas in orthodox verbiage, or trusted to letting the time-honored creeds die from neglect. Thus they imagined that little by little they would win acceptance for what they looked upon as pure Christianity. It never entered their thoughts that suddenly ortho-

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doxy would rise and fight for its very life."

Albrecht Ritschl, the German theologian credited as the father of Modernism, defended the principle that it is right and proper, in order to allay the fears of conservatives, to express the new theological opinions in the old familiar words. And ever since Ritschl's day (he died I believe in 1889), theological counterfeiting or two-facedness has been in fashion among his followers.

Mr. Horsch illustrates the situation thus. Here is a political party founded on the principle of a protective tariff. But there arises within it a new party which defends free trade. Nevertheless, this new party insists on retaining the old party name and connections. And when remonstrated with for so doing, it excuses itself on the ground that the protective tariff, *when properly interpreted*, means free trade!

A situation like that developed on an ocean steamer crossing the Atlantic last summer, in which our friend Dr. A. C. Dixon, participated.

He had as a fellow-passenger a distinguished modernist clergyman, who knew him well, but who made no attempt to speak to him until he learned that Dr. Dixon was to have charge of a Memorial service for President Harding, to be held in the saloon of the vessel on the next day. He then approached Dr. Dixon and said:

"Dr. Dixon, what have you got against me?"

"Nothing," said Dr. Dixon, "except that you have left the old faith and our basis of fellowship is gone."

"No," replied the modernist, "my faith is just the same as it ever was."

"Why," said Dr. Dixon, in some surprise, "do you hold to the plenary inspiration of the Scriptures?"

"Certainly I do," replied the modernist.

Then other questions followed with similar replies, whereupon Dr. Dixon expressed his gratitude, apologized for his mistakes, extended his hand, and invited the modernist to take part in the Memorial service.

On the following day, they again met on the deck, when Dr. Dixon renewed his expression of satisfaction that his old-time friend still held to the plenary inspiration of the Scriptures.

"Yes," said the latter, "but then, you know, I hold that *other literature is plenary inspired in the same way.*"

I need not burden your attention longer. I began with the testimony of *The Christian Century*, that Modernism

is a new religion, and I close with a similar testimony from a witness of the opposite school. In the mouths of the two the fact is pretty well established.

The representative of the opposite school is Professor J. Gresham Machen, of Princeton Theological Seminary. Last February, in addressing our Founder's Week Conference on "Honesty and Freedom in the Christian Ministry," he said:

"Paganism has made many efforts to disrupt the Christian faith, but never a more insistent or a more insidious effort than it is making today.

"There are three possible attitudes which you may take in the present conflict. In the first place, you may stand for Christ. That is the best. In the second place, you may stand for anti-Christian Modernism. That is next best. In the third place, you may be neutral. That is perhaps worst of all.

"The worst sin today is to say that you agree with the Christian faith and believe in the Bible, but then make common cause with those who deny the basic facts of Christianity. Never

sion, separation in that sense, is one of the last things to be desired, and if it has to come, let the responsibility be on the enemies of the Cross and not on you.

I am not a fundamentalist in the sense that I have joined that association, but of course, I stand for the essential doctrines for which that movement stands, and so do you. Therefore, you may expect to be called unpleasant names as well as I. But we shall not be ashamed if we do. There was a great revival in the 17th century, and they through whom it came were called "Pietists." There was another in the 18th century, and they through whom it came were called "Methodists." Those names, and others like them, have become dear in the history of the Christian church, but they were odious in their generation. It may be true of Fundamentalism now, but for all that, Fundamentalism represents a revival of our holy religion. A striking illustration of this is the circumstance that the three denominations which are perplexed with theological controversies are those which made the gains in membership last year — the Northern Presbyterians, the Baptists and the Disciples. The two which are calm theologically, the Congregationalists and the Methodist-Episcopals, are said to have simply marked time during the year with a small increase (*Pittsburgh Christian Advocate*, July 19, 1924, as quoted in the *New York Evening Post*).

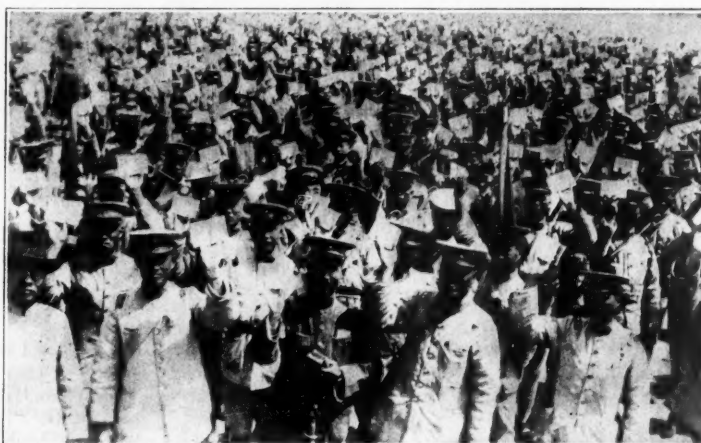
Earnestly contending "for the faith delivered once for all to the saints" is opening up the ancient springs of Christianity. "It is clearing out the sediment with which the fountains of revealed truth have been clogged for more than a

generation, and it is finding new channels for the outflow of the gospel to the sons of men."

We have prayed for a revival and the windows of heaven are being opened upon us.

The long, long night is past,  
The morning breaks at last,  
The dawn of a blest day  
When men, inquiring, say,  
"What mean these things we hear,  
That the Fathers held so dear?"

When Christ, tho preached in strife,  
Who died to give men life,  
Shall not be preached in vain,  
For souls shall live again.  
And you who faithful be,  
Shall share eternally  
With them who, gone before,  
His shame and sorrow bore,  
The place He gives His own  
The seat prepared upon His Throne.



Four thousand Bible readers—that is the amount of the 7th Brigade, under General Feng, the "Christian General" of China, who has had his men supplied with New Testaments by the American Bible Society. The men have pledged themselves to read the Bible daily

was it more obviously true that he that is not with Christ is against Him."

I need not ask you, young men and women of the graduating class, on which side you stand. You stand on the side of Christ. It may mean hardship, and perhaps reviling and loss for you, but you will not fear for you know whom you have believed.

Moreover, there are compensations for you, a glorious reward when Christ comes not only, but compensations all along the way. One of these is the fellowship of large numbers of your brethren who have not bowed the knee to Baal, and whose lips have not yet kissed him. They are in your own church, your own denomination. They are laboring in your own mission fields, and they will help you, and they need your help.

It will not be necessary to break away from your church and your denomination in order to serve Christ, I hope. Divi-

# Paul Takes Stock of His Life

By Rev. W. Graham Scroggie, Edinburg, Scotland

A Baccalaureate Sermon at the Moody Bible Institute, July 27, 1924

**T**EXT: "I already am being poured out, and the time of my release is come. I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not unto me only, but unto all them also that love his appearing." 2 Timothy 4:6-8.

We attach great importance to last sayings and linger lovingly over final farewells. This is the last letter written by one of the greatest of men, and he writes it in the shadow of death. There is no frivolity here, no indifference. The mind goes directly to what is essential and vital, and dispenses with all that is incidental. In that hour, when we come to it, the mere drapery of things will fall away, and we shall look into the face of reality. If the Lord tarry, we shall go the way of all the earth. As generations past have quitted this scene, and the place that knew them knows them now no more, so will it be with us.

You will observe that I am not at the point of view of your future this afternoon, but of what, some day, will be your past. And I want that in mind and in imagination every one of us shall take his place at the end of the journey. Let us think of our task completed, of our race run, of the fight over, and let us each look at his life from its end. Let us in imagination from the end see it as Christ would have had us live it, and as we would wish to have lived it. This will serve as a corrective and as an inspiration for many days.

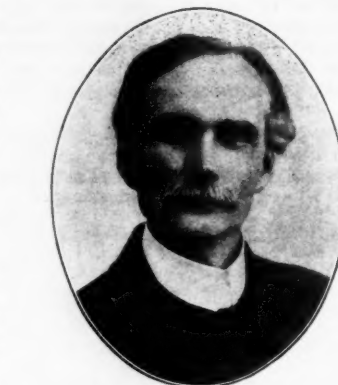
You will observe that the apostle Paul in these three brief verses comprehends the whole of his life, present, past and future. "I am ready to be poured out and the time of my departure is at hand"—there, he looks out. "I have fought a good fight, I have finished my course, I have kept the faith"—there, he looks back. "There is therefore a crown of righteousness reserved for me, which the Lord, the righteous judge shall give me at that day"—there, he looks on. In these verses there is first, contemplation of what is already happening; then, reflection as to what has already happened, and finally, anticipation of what is going to happen. And, so, standing at that particular point in his human experience and his earthly journey, he takes stock of his life—forms an estimate of it, and summarizes it in these ever memorable words.

I invite your attention, then, to three great lessons; one in each verse of our text.

## Vigor in the Face of Death

I. In the first place, let us observe Paul's spiritual vigor in the face of death.

We dread death. Multitudes of Christians are stricken with fear at the thought of death and are all their lifetime subject to bondage because of that fear. But



Rev. W. Graham Scroggie

there is no such thought here. The tone of this utterance is truly Christian, it is essentially noble. This is not the language of cold stoicism, or of indifference. There is nothing here of bravado or of recklessness; nothing of maudlin sentiment; no tearful sorrow, or excitement, or tremor of emotion, but a calm and peace born of the deep-seated conviction that Christ had triumphed, and that therefore he must triumph.

The language is singularly forceful and impressive. "I am being poured out as a libation, and I am being unmoored as a vessel." The libation was the completion of the sacrifice, and perhaps he is thinking of his whole life as an oblation of his continuous martyr-experience, and now he has about reached the end, and this is the supplementary offering about to be poured out, which shall complete the ritual. Or, he may be thinking of Christ as the burnt offering, and of himself as the supplementary offering, the "third of a hin of wine," and in that view, it is his pride and joy to share to this extent the sacrifice of his Saviour and Lord. He seems to be anticipating a violent death, but in any case undoubtedly the words signify that, to those who wholly yield themselves to Christ, this last act, this article of death, is an act of worship. "I am already being poured out, and the time of my unmooring is at hand."

To the Christian, death is an exodus, just a change of place. Life is a series of departures, and this is the last of them. After this there will be no more striking camp and weary pilgrimage, for the journey will have ended. Or, to change the figure, the cable will have been cut, the anchor weighed, and we shall have set sail on the eternal sea.

These are the thoughts that filled Paul's mind in this tremendous hour of his life. But why does he speak thus? Is it to solicit the sympathy of Timothy? No. He wishes simply to say to the young man who is to be his successor, "I am going, Timothy. I am going, and you will have to take up the threads of my

work; you will have to handle my task, and carry on the conflict." And he would encourage his young friend in Christ; he would steady him on the eve of this momentous ministry. The anticipation of death did not dull Paul's interest in the work of God in the world. He saw that work as a whole. In the course of time he was called to have a share in it; but it began before he came, and would continue after he was gone. As he had taken up the threads of the task of his fathers, so his successors would take up the threads of his task and bring it nearer completion. He realized that while God removes His workmen, He carries on His work.

There is, therefore, nothing soft or selfish in this utterance. In tone, and force, and purpose the whole thought is on the highest level. Spiritual vigor characterizes Paul at the end. His is not a broken life; he is not blindly staggering forward to grasp the prize, but, like Goldsmith's soldier, he shoulders his crutch and shows how fields were won. He glories in this thought, that, in the providence of God, the end is near; and he is ready for it, whenever, and however it may come.

## A Striking Verdict on Christian Life

II. This leads us to consider, in the next place, Paul's striking verdict on his Christian life. Now that the end is near he looks back. And what does he see? Has ever man so spoken of his life? "I have fought the good fight, I have finished the course, I have kept the faith." That is his autobiography. What, then, is Paul's view of life? It is well to ask that of any man or woman who has "made good," and told tremendously upon the thought and life of his or her day and generation. What was their conception of life? We are told what Paul's was. In his view life was a fight. Though he often uses military language, and was himself a good soldier, this is not the language of the battle field, but, rather, of the arena. He is thinking of boxing and of wrestling, and, in general, of athletic contests. Things have to be grappled with and mastered. Paul's Christian life was not one long religious picnic. It was a struggle, a contest, a fight. In all noble life there is continuous resistance. There are powers which would try to throw us, and we must come to grips with them and conquer them. And so Paul says concerning his life (and it should be true also of ours), "It is a fight."

But he says further, "It is a race." In addition to the ideas of tension and effort, this figure speaks of continuous progress, of advance, and in one direction. You will distinguish at once, of course, between motion and progress. There may be a great deal of motion where there is no progress. You can go at a terrific speed in a circle. Progress is mo-

tion, but it is motion in one direction. In the race there is a starting point, a track, and a goal. The pilgrim is not a wanderer. The wanderer has no objective. But the runner has a goal in view. The Christian is called ever to "press toward the mark for the prize of the high calling of God in Christ Jesus."

But there is yet another figure. Paul's life, and every Christian life truly lived, is not only a fight, and a race, but also a trust. In these two letters to Timothy the apostle uses the word "deposit" three times. Certainly in the first two, and perhaps in the third, the deposit is the gospel, revealed truth. It is a deposit to guard and to use. He so speaks of it in our text. The Christian has this holy faith entrusted to him to safeguard it, and to employ it—to employ it by preaching and teaching it; and to safeguard it by living it and defending it against assault. He and we are called to exhibit it in character and safeguard it in conflict. The Christian life, therefore, is a fight, a race, and a trust.

It is easy enough to give assent to these great truths, but how do you stand related to them? How did Paul? What use did he make of life? Conceiving of it in this way, how did he relate himself to it in act and fact? He tells us. "I have fought the good fight, I have finished the course, I have kept the faith." I have agonized the good agony, I have contested the good contest, I have striven the good strife, I have played out the honorable game. He says, I have boxed and wrestled with fierce foes and false friends; I have struggled and striven with the world the flesh, and the Devil. I have taken no holiday from the arena. And now the contest is drawing to a close; the conflict is about to end, and I can say honestly as I face death, that "I have fought the good fight, I have finished the course, I have kept the faith."

Fellow-students, I crave nothing more and nothing better than to be able honestly to look up into the face of my God at last and say, "I have finished my course," the track now lies behind me, I am just at the goal. The race has been long and difficult. I have strained my muscles, I have taxed my lungs, but I have never looked back, and I have never given up. I have pressed forward with intenseness, with eagerness, with determination, toward the goal. I have seen the glowing prize ever before me, and I have moved toward it, not looking at the crowd, not listening to their praise or their blame. With eyes fixed on the goal I have pressed toward the mark for the prize. And now I am just running in. Full soon I will breast the tape and the effort will be over.

But Paul says also, "I have kept the faith." This refers probably, not only to his having believed the truth revealed, but to his having guarded it against many assaults. Many voices had bidden him give it up. Others had made subtle attacks upon the truth, and there were others, again, who were offering him substitutes for it. But throughout Paul was firm and loyal. He had kept the faith committed to him, inviolable, unadulterated, and complete. Like some

precious thing that God had put into his very hand, he had cherished it, he had clung to it, he had safeguarded it, and though his foes had attempted to wrest it from him, he had held it fast. And now he is able to say to his Master, "Here is the trust Thou didst commit to me; I hand it back, for 'I have kept the faith.'"

My friends, your life, for the most part, is before you now. It will be behind you some day. Will you then be able to look at it as Paul did his, and to speak of it in this wise? If we live as Paul lived, we shall end as he ended. And how did he end? What, do you suppose, would be the state at last of a life lived like that? There is perfect peace at last. Paul is like a captain who, having guided his vessel over the mighty ocean, through many a storm and tempest, now with a sigh of relief, hands his charge to the pilot, who takes the vessel in hand to bring it into the land-locked harbor where storms rage no longer and where tempests never roar. When you come to die, will you have peace? Or, will there be turmoil in your breast? Will there be an awful struggle in your soul? Will you be saying, "Oh, that I could have my life back again, that I could have my course at the Institute over again, that I could have my first 'charge' back again, that I could have my first-missionary-station opportunity back again!" Will you, in looking over your life, see the path littered with the dead leaves of unfulfilled purposes? Will you stand at last amid the wreck of broken purposes and unredeemed promises? It is possible, alas, it is possible! But if at the end of days you would be at peace, then, you must live now in a way that will make that possible.

And Paul is grateful. He is not egotistical. He is not swollen with fleshly pride when he says, "I have fought the good fight, I have finished the course, I have kept the faith." Paul would have been the first man to acknowledge that there were many things he deeply regretted, that he had made mistakes, that he had fallen short of, loyalty at times, that he had not always been in the grip of the divine will. But he could truly say that the whole bias and drive of his life had been toward God. The thing that wounds Jesus Christ more than anything else, that pierces Him daily and puts Him to an open shame, is not the indifference and iniquity of a heedless and godless world, but the compromising and disloyalty of the people who bear His name, of professing Christians who stain the flag, and play the traitor. May we never be guilty of that.

The battle is on. The fight is severe, and sometimes opposing hosts are so hopelessly mixed that we cannot differentiate friend from foe. But let us keep ever before us the object of our faith. He calls us to loyalty; not to win place and fame and power, not to build up a reputation for ourselves, but to be true to Him. Remember, we may fail; but there is also before us the glorious possibility of success, and we should learn the secret of it. I do not want to secure worldly fame. I do not want any carnal

structure to be my monument. I do not ask for the praise and the compliments of men and women. What I do want is worthily to reach the goal; to be true, to be faithful, to be real, to be simple, and above all else, to be loyal to Jesus Christ. You can do nothing greater, you can do nothing better in this world for the kingdom of God than that, though your name be never known outside the street on which you live. There is nothing greater than to be a true child of God, and an utterly loyal servant of Jesus Christ. Paul was.

And not only is the apostle peaceful and grateful, he is also hopeful. Hope, in the New Testament, is not a great perhaps, but a great certainty. He is full of hope. There is no "if" or "but" in his creed, but a ringing assurance and certainty. At eventide it is light. Beyond the dungeon and the trial and the block he sees the dawn of cloudless day, and the shining crown. "The past struggles are joyful in memory, as the mountain ranges, which were all black rock and white snow while we toiled up their inhospitable steeps, lie purple in the mellowing distance, and burn like fire as the sunset strikes their peaks." So was it with this great Christian when he said, "I have fought the good fight, I have finished the course, I have kept the faith." So may it be with us.

#### A Sublime Vision of the Coming Good

III. In closing, let us think for a moment of Paul's sublime vision of the coming good. He sees a gladsome day which is to dawn. He does not argue about it. He is sure of it. His is not the language of the mystics or the poets. There is nothing pensive and wistful here. The present is night for the Christian, and from one to another the word passes, "Watchman, watchman, what of the night?" And the answer is heard, "The morning cometh. The morning cometh." Sometimes we seem to catch the first gleam of everlasting day. Surely light is already stealing across the mountain tops, and we see "the flaming of His advent feet" who has promised to come again. Yes, the morning cometh, sisters and brothers, and this fact is at once a challenge, a call, and an inspiration.

We may be engaged even now in the last conflict. Let us put all that we have into it. This, for you and for me, may be the last lap of the track. Let us redouble our effort. Cling to the trust that has been committed to you. The master is about to appear, and expects that you will have held it for Him undefiled and undiminished.

In this sublime vision not only does Paul see a gladsome day about to dawn, but also a gracious gift which God is waiting to bestow, "a crown, which the Lord, the righteous judge, shall give in that day."

A young man, who sometimes attends my church, has, in the last few days, beaten all world records over the quarter miles, notwithstanding that the record was broken twice that week before he ran. The race was put on, on a Sunday. When Eric Liddell heard of it he wrote to the authorities and told them to take his name off the list of competitors be-



cause he would not run on Sunday. So unsatisfactory would the contest have been without him as a competitor that the authorities changed the day to get him in. When the record was broken twice in that week, Liddell said he would pray the Lord to help him break all world-records over the quarter mile. No doubt he became the laughing stock of the newspapers and of the sporting world. But he ran and won, beating all previous records. Thousands of people sent out a thunder of applause, which was repeated again and again. And what was all this for? A crown of green, a fading laurel.

But what is offered us here, and at whose hands? "A crown of righteousness which the Lord, the righteous judge, shall give me." How can I walk steadily to the throne to receive it, with the throng of the redeemed all about, and countless angel hosts? I will crawl. I will go on hands and knees. I will kiss the very ground. I will tear the crown from my brow and say, "No, never! Unto Him who loved me and gave Himself for me—Lord, let me put the crown upon Thy brow, or lay it at thy blessed feet. I have done nothing. The marvel

of redemption is that I am here at all."

Is such a moment worth living for, men and women? Is it worth laboring for? Is it worth sacrificing for? Paul thought so, and he is not alone, for in that vision he sees a glorious host of victor souls. "And not to me only, but to all them also who love his appearing."

I am thrilled as I think of that day. We shall come to it as surely as we are here this afternoon. We shall come to it, and, it may be, the things we are prizing so highly now we shall then look upon with the utmost contempt, as dust and ashes. If we see that possibility from where we are now, it is up to us to resolve that we will not live for trifles, and that we do not trifle with life, but live to noblest purpose, with purest motives, with finest imagination, with loyalest heart, with keenest intelligence, with most devoted soul. And then, at last, having braved life's many storms, having plunged as Captain Oates, into the driving, blinding blizzard, we shall emerge into calm and sunshine, having triumphed, by God's grace.

"I've wrestled on toward heaven  
'Gainst storm and wind and tide,

Now like a weary traveler,

That leaneth on his guide,  
Amid the shades of evening  
While sinks life's lingering sand,  
I hail the glory dawning  
In Immanuel's land."

One glimpse of that land, and one brief view of that face will be compensation for every trial, for the bloody conflict, the strenuous race, and the desperate defense of the trust. One moment in His presence will give eternal and unutterable satisfaction.

Is it your purpose to live like that? And will you be able to say, as did Paul, humbly, peacefully, gratefully, and truly, at the end, "I am already being poured out, and the time of my unmooring is at hand. I have fought the good fight, I have finished the course, I have kept the faith. There is, therefore, laid up for me the crown of righteousness which the Lord, the righteous judge, shall give me at that day, and not unto me only, but unto all them also who love his appearing?"

If that is how you would like to see your life at the end, then see to it that you live it like that now.

## The Achievements of the Apostle Peter

By Rev. John Alfred Faulkner, D.D., LL.D., Professor of Church History in Drew Theological Seminary, Madison, N. J.

A Lecture in the Special Summer Course of the Moody Bible Institute

**C**ORRESPONDING to his natural bent Peter, one of the twelve apostles, or disciples, whom Jesus had chosen to accompany him during His ministry, took the foremost part in establishing the church after Christ had ascended. It was he who proposed the election of another to fill up the number of the twelve, occasioned by the betrayal and sudden death of Judas Iscariot, and it was he who made the speech on the day of Pentecost interpreting the strange events of that day.

### The First Statement of Christianity

As that speech is the first such statement ever made to outsiders as a part of its propagating message it is worth while to attend to it. Made by a Jew to Jews it is saturated with the Old Testament, but its bold clean-cut statement of living issues that had to do with Jesus and the people whom Peter addressed was a new thing in history; and the sermon, with its unflinching praise of Jesus and indictment of his audience as murderers, was as astonishing to his hearers as it was overwhelming, especially as coming from one whom they had heard a few weeks before denying with curses, at the accusation of a girl, his connection with this Messiah:

(1) The phenomena the people witness and hear are due entirely to the outpouring of the Spirit, prophesied in their own Scripture (Joel 2, 28, ff).

(2) Jesus of Nazareth (no keeping back his lowly Galilean connections looked down upon by the Jerusalemites) was approved by God unto them by His miracles, which God did by him in their

midst—an avowal at the very beginning of that part of Christ's activity most denied by modern scepticism.

(3) Such a man as this was slain by crucifixion by means of pagans ("men without the law," compare Rom. 2: 12).

(4) But it is no thanks to them that this death was not an accident, but was in the plan of God.

(5) It was not possible in the nature of things that he should be held by death, therefore God raised him up, which was prophesied by their own Scriptures in Psalms 16:8, ff.

(6) In fact he is the very one who is to fulfill Psalms 89:3, 4 and 132:11 in succeeding David upon his throne, not literally but spiritually.

(7) That God really did raise him up they all being witnesses.

(8) This Christ is now exalted at God's right hand, has received of the Father of the promise of the Spirit, and has poured out that Spirit—notice the Trinitarian activity—which they were now seeing and hearing. "Know that God hath made this very Jesus whom you crucified both Lord and Christ."

The tremendous drive of this heart-cutting series of truths had the desired effect, and the anxious question was heard on all sides,

### What Shall We Do?

The ready answer came, an answer as valid today as then: "Repent (a thing impossible unless they had already received something of the Spirit and had a beginning of faith in Christ), and be baptized every one of you in the name of this very Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit."

This was one of the most daring challenges ever heard. To a Jew proselyte baptism was like a new birth. It was a radical break from the old life and associations. The old was dead and buried—the new had come. To be told that these good orthodox Jews should have to undergo that very thing not for a higher status in Israel but for salvation—that was staggering.

Equally so was the "in the name of Jesus Christ," to Semitic peoples. The name was, so to speak, the person Himself, His authority, power, glory, everything that was His, and to be baptized in His name was to receive Him in the deepest sense and to belong to Him forever. It both presupposes and externally sets forth innermost union with Him. Our western speech has lost this old intimate sense of "the name," but it was a reality in the orient and in the Graeco-Roman world (Acts 2:1-41).

As a result about 3,000 were baptized that day. Christianity thus began in a revival, but kept in the prosaic way of devotion to the apostles' teaching, to fellowship, to the breaking of bread and to the prayers—four distinguishing characteristics of early Christianity: definite doctrinal and moral principles, association as a brotherhood, fraternal meals (either all meals or special meals in memory of the Founder, in fact all meals may have been what were later called Lord's Suppers or Eucharists), and regular Jewish prayers, which did not exclude extemporaneous prayer for special blessings, as we see in Acts.

### Peter's Other Speeches

If we take these as reported in these first days we do not add much to the doctrinal

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content of the Pentecost address. He calls Christ servant or boy (child, *παιδιον*, not to be confounded with Son, but referring to his obedience to His calling as Messiah), the holy and righteous One, the Prince or Author (*αρχηγος*) of life, the Christ whose name through faith in that name, healed the lame man, whose sufferings were prophesied, the stone rejected but now the Head, whom the heaven must receive till the restoration of all things, the fulfiller of Deuteronomy 18:15 and of the Genesis passages about all the earth being blessed in Abraham. He is the One whom God sent to bless them in turning from their iniquities, the foundation of the resurrection of the dead, and the only name wherein salvation is possible (Acts 3:12-26; 4:8-12, and the extempore congregational prayer in 4:24-29).

### First Epistle of Peter

In this epistle there is a gentleness and genuine love running through showing that years have chastened that impetuous heart, though the subdued tone may be due in part to the fact that the epistle is addressed to Christians and to Christians on the verge of persecution.

In its theology a clear distinction is kept between God the Father and Christ, though an unconscious anticipation of the trinity is with equal clearness set forth as the basis of our election, "according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1:2), a collocation that would be blasphemous if the Spirit and Christ did not share in divinity.

Large emphasis is placed on the sufferings of Christ, a favorite theme with Peter, as though those last days had not only burnt themselves into his soul (5:1), but had revealed their religious significance as redemption.

He even attributes the old prophesying of those sufferings not to the inspiration of God the Father, but to that of the Spirit of Christ (1:11). Nor is the power in which preachers brought the gospel to them that of God the Father, but of the Holy Spirit sent forth from heaven (1:12).

Peter either uses the word "Lord" of the Father or of Christ indiscriminately, or uses it of Christ only, we are not sure which ("sanctify in your hearts Christ as Lord," 3:15; "tasted that the Lord is gracious," "acceptable to God through Jesus Christ," 2:3, 4).

A saving office is ascribed to baptism, but not in its ritualistic aspect, but as its being the witness of an appeal of a conscience already good toward God (and thus already converted) through the resurrection of Christ, who is on the right hand of God (2:21, 22).

The book is saturated with the Old Testament. It is also greatly concerned with the living of the Christians, and its numerous exhortations in this field throw light on the moral condition of that heathen world in which these Jewish Christians of the diaspora lived.

Following Jewish models the societies in Asia Minor had provided themselves

with elders (5:1-4), of whom he thinks as administrators, not as preachers.

Over against the contention that Peter was the first pope, there is no hierarchical tone in the epistle; on the contrary all believers are called priests (2:5), and the Christian society is never called church in the ecclesiastical sense, but a spiritual house (2:5), the brotherhood (2:17), and the flock (5:3). Not only so, "lording it over the charge," a besetting sin of all Roman Catholic ecclesiasticisms in which they have been imitated by many Protestants with a weakness all too human, is expressly forbidden (5:3).

### Insistence Upon Baptism

Whether the words about baptizing (Matt. 28:19, not so much a command as an inference taken for granted) are a part of the primitive tradition or not, Peter's insistence upon baptism in Acts 2, immediately accepted in the consciousness of the church as in conformity with Christ, was of incalculable value in consolidating believers as a society, and giving them fixed limits as over against either Jews or Gentiles. It made Peter the founder of the church.

He followed up his work as the way opened, not going before he was sent, teachably as in the case of the Roman centurion—God-fearing Cornelius, but unflinchingly; so that besides receiving the Jews into the church in Acts 2, he received the Gentiles in Acts 10, and thus became in Christ's sense in Matthew 16:18, 19 the rock or foundation of the Church.

In his fine speech in receiving Cornelius and his friends he laid down the advanced principle revolutionary to an ordinary Jew that any God-fearing, righteous pagan is acceptable to God (Acts 10:34, 35), that the resurrection of Jesus was more than spiritual ("who ate and drank with him after he rose from the dead," v. 4), and that the charge He gave them was—not to found an ecclesiasticism, ordain, or similar acts, but "to preach unto the people and to testify that he was ordained to be judge of living and dead" (v. 42).

He also corrected an impression that some might draw from the oriental realism of his former word about baptism, as well as once more placing Jesus in the central position as mediator of salvation in the true spirit of the later Paul, by adding that through Jesus's name not the baptized but "every one that believeth on him shall receive remission of sins" (v. 43). The Holy Spirit then fell on these yet unbaptized pagan God-fearers and they spake with tongues and magnified God to the amazement of the Jewish members ("the circumcision that believed," v. 44, 46). Thereupon Peter ordered these also baptized in the name of Jesus Christ (v. 47, 48).

### The Council of Jerusalem

We can mention only another achievement of Peter, his large minded speech at the Council of Jerusalem, year 49 or 50, when he reminded the brethren that the reception of the Gentiles without circumcision was nothing new, as he himself had already opened that door; that in

fundamental religious needs and duties there was no distinction between them and us, for the hearts of both were cleansed by faith (notice absence of ceremonialism), that these laws which the "Pharisees who believed" were seeking to foist on the Gentiles were a burden that neither we nor our fathers were able to bear, and that even the straightest Jew can be saved only by the grace of the Lord Jesus in like manner as the Gentiles (Acts 15:7-11).

This ringing declaration paved the way for the final action which relieved Gentile Christians from Old Testament law, except sanitary and moral restrictions, and these only in certain districts (Acts 15:23, 29). Peter now practically disappears from apostolic history, and a greater than he steps upon the scene.

We have spoken of that famous passage in Matthew 16:18, 19, which is inlaid in gold mosaic in letters six feet high around the lower edge of the Dome of St. Peter's Church in Rome 300 feet above the floor, and is looked upon as perhaps the chief scriptural charter of the Roman Catholic church.

In recent years radical criticism is disposed to cut the passage out of Matthew's gospel altogether,<sup>1</sup> with much else which seems to smack too much of churchliness.

This Caesarean operation is not necessary. The text is in all the manuscripts and early versions, and after all is said it readily grows out of the context and is spiritually and historically consistent. If we throw it out, therefore, the doubt is bound to arise, is it necessary to deal so violently with the text? By Peter's confession he had made himself a rock, and by his amazing services in the crucial years after the ascension by which he founded the church externally both among the Jews and Gentiles, and internally by stating for all time some of the main lines of its doctrine and practice, he appears in the role described in the figurative language of the Lord.

Peter's subsequent momentary vacillation in a matter of table communion, which drew upon him the rebuke of Paul not for abandoning his principles, but for inconsistency of action in regard to them (Gal. 2:11-14), did not at all affect those achievements by which he filled out that Rock passage.

### Later Light on Peter

This light is not great. He seems to have worked, in Palestine and adjoining lands, to have visited Corinth, to have settled for a time in Babylon (if we take 1 Pet. 5:13 literally), to have been drawn to Rome at last, possibly in the last year of his life, and there to have been crucified.

The number of ancient witnesses which connect Peter with Rome is so great that his presence there cannot be denied.\*

<sup>1</sup>The best argument on this side is J. Hammond in *Contemporary Review*, Feb., 1910, 165ff, answered (though not ably) by A. S. Barnes in the next number, 326ff.

\*It is with great hesitancy that we differ on this point with so acknowledged an authority, but we feel it a duty to say that the denial of Peter's presence in Rome has support entitling it to respect.—Editors.

There are no contrary witnesses, and there is no reason why he should not have gone.

We know that he was married (Mark 1:30; Luke 4:38), and Clement of Alexandria says that Peter and Philip begat children, and that both took their wives who acted as coadjutors in ministering to women in their own homes, and thus the doctrine of the Lord penetrated without scandal to the women's apartments.<sup>1</sup>

Origen, who on historical questions was not fanciful, whatever he might have been in some doctrinal questions, says that on account of humility (not worthy to die in the same manner as Jesus) he requested that he be crucified head downwards, which was done.<sup>2</sup>

A later story found in Ambrose<sup>3</sup> says that when the persecution broke out the believers wishing to preserve so valuable a life urged him to flee, which—as he had the consent of Christ (Matt. 10:23)—he did.

At the gate he met the Lord, "Lord, whither goest thou?" Peter asked.

"I go to Rome to be crucified again," was the reply.

The noble apostle felt the thrust, turned in his tracks, and was crucified.

It is an affecting story, but that Christ should have rebuked Peter for not throwing away his life is inconceivable.

#### Peter and the Gospel of Mark

The tradition that Mark wrote his Gospel under the leading of Peter is well sustained.<sup>4</sup> This gives all the greater pertinency to the striking fact that this is the very Gospel where every fault of

Peter is relentlessly portrayed, while every noble act of his or good word spoken for him or favor shown him is either omitted or minimized. It is said there are indications of Peter's influence on Mark even in the style.

It is well known that Peter is made the founder and first pope of the Roman Catholic church and bishop of Rome, and since 1870 it is a matter of faith that he was an infallible teacher, with supreme jurisdiction in every part of the world.

Peter's eminent services and honors are impartially stated above, but these claims are fiction. They are entirely absent from the New Testament. Not only are they absent, but the whole historical and literary situation in apostolic times presupposes the contrary. We do not know that he was even "president of the primitive community in Jerusalem";<sup>5</sup> all we know is that according to his natural gifts he was its spokesman.

There is not the slightest consciousness on the part of any Christian worker that he was in any papal sense under Peter either theologically or in external matters. Sieffert is perfectly right in saying that "so far was Peter's precedence from being absolute that the institution of the first church office, that of the deacons was brought about by *all* the apostles (Acts 6: 2-6 it is by no means certain that this passage refers either to a permanent church office or to the deacons), that Peter worked in common with John in Samaria (8:14), was called to answer by the first church for his intercourse with heathen (11:3, ff), and in the apostolic Council did not have the leading, but retired behind the authority of

James who gave the decisive turn (Acts 15)"<sup>6</sup>

Paul naturally wanted to become acquainted with so prominent a member of the twelve (Gal. 1:18), but later counted James and John as equally "pillars" in the Jerusalem society with him (2:9), though Paul's relation to any one of the three was not that of even the highest prelate to a Roman pope.

#### The Rest of the Eleven

It is of pathetic interest that of the rest of the eleven disciples, after the Gospel leaves them, we have hardly a scrap of valid testimony. We have traditions, late contradictory stories, made-up legends, but little that is reliable.

Take Matthew as an example. He preached in Judea and foreign nations (Eusebius), Aethiopia (Socrates), Persia (Ambrose), Macedonia (Isidore), Parthians and Persians of the Euphrates (others).

From all we can gather we can fairly conclude that the apostles worked in various parts of the empire perhaps even beyond, and that some, perhaps all, suffered martyrdom, but as to historic fact there is none.

It was a favorite opinion of my friend the late Bishop Hurst, that Thomas carried the gospel to India, a view shared by others, but a critical weighing of the evidence leaves, alas! a basis so slender as to be almost worthless. He may have preached in India, but we have no sure evidence that he did.

These heroic apostles did their work near and far, and often laid down their lives for their Master, but there were no biographers by to tell the tale, and if there were reliable memorials, they have perished.

<sup>1</sup>Strom. 3.6 (ANF 390-1). <sup>2</sup>Origen, *Commentary on Genesis*, in Eusebius *H. E.* 3. 1.

<sup>3</sup>Not in Benedictine ed.

<sup>4</sup>Papias and Clem. Alex. in Eusebius *H. E.* 2. 15. Tertullian *c. Mar.* 4. 5. Iren. 3. 1; 4. 9.

<sup>5</sup>Duchesne, *Early History of the Church*, London and New York, 1913, P. 63.

<sup>6</sup>Art. Petrus, der Apo tel, in *R. Ency. f. prot. Theol. u. kirche*, 3 Aufl. 15, 195. 6.

## Reaching the Jews in the Oldest City in the World

By Rev. Elias Newman, Damascus, Syria

**D**AMASCUS, the capital of Syria, contains 300,000 inhabitants, 260,000 being Moslems, 25,000 Christians, out

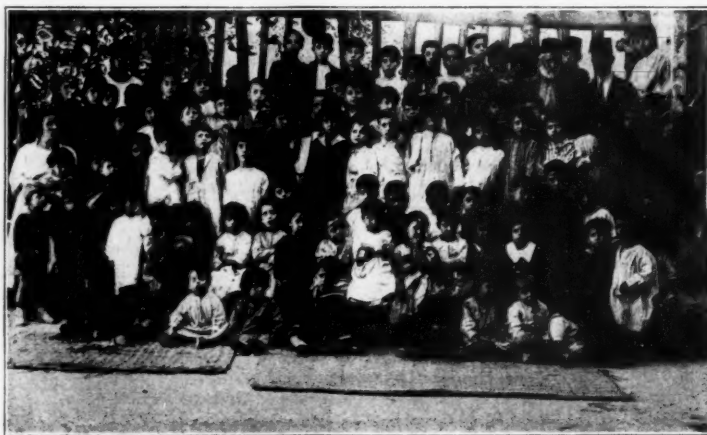
of which only about 40 are Protestants. There are 15,000 Jews.

In Damascus we have the great Omayyade Mosque (Jamia el Umawi) which ranks with the Dome of the Rock as one of the two most important centers of Mohammedan power. The mosque was originally a Roman Temple converted into a Christian church in the fourth century, but in the eighth century the building was taken from the Christians and turned into a Moslem place of worship. In this mosque there is an

old Christian tomb that the Moslems claim as the tomb of John the Baptist's head, and from the roof of the mosque

ascend three very large and beautiful minarets. The tallest of them is called the Minaret of Jesus. The Moslems while

denying the deity of our Lord believe in His virgin birth and also in His second coming. They tell us that He is coming to Damascus and will descend on the tower of the minaret; that He is to embrace the Mohammedan religion, marry a wife, get children, kill Antichrist, and at length die after forty years continuance on earth. Under Him they say there will be great security and plenty in the world, all hatred and malice being laid aside; when lions and



Pupils of Presbyterian Jewish Boys' School, Damascus, Syria



child shall play with serpents unhurt.

### The City Where Saul Met Ananias

The Jews live in a special quarter of their own, the most ancient and wretched part of the city, a veritable labyrinth of crooked alleys and lanes in the eastern part of the city and close to the street called "Straight." These Jews are to all intents and purposes natives of the city, knowing no language but Arabic and a slight acquaintance with Hebrew which is likely to increase in the future. They all follow the Sephardic rite. They claim to have lived here from the time of David and Solomon, and some even go back as far as Abraham. It may be assumed, however, that they have lived here from the time of the Caliph Omar. Before that period they were excluded; even later they suffered persecution. A number of versions of a tradition have been given me explaining how this was changed to tolerance. In the days of storm and stress ten rabbis met together and agreed that for the good of their race they would devote themselves to perdition by becoming Moslems. They felt that by working within the pale of Islam they might be able to ameliorate the condition of their brethren. An angel appeared to them—or, according to others, they heard the Bath Kol, the daughter of God's voice—sanctioning their plan. Accordingly they abjured the faith, accepted Islam, and induced the authorities to treat the main body of Jews with more justice and kindness. The ruined Mosque of Sheikh Arsen, outside the northeast corner of the city walls, is said to have been named from one of these ten rabbis. Not far away



The "Minaret of Jesus" on the top of the Great Mosque, Damascus

is the place where the apostle Paul was let down in a basket to escape from persecution, that he might live to preach the Christ who had appeared to him as he first approached the city.

There are fourteen synagogues in Damascus some of which I have visited and in which I have had discussions with the Jews.

It was to this city that the Presbyterian church in Ireland sent their first missionary in 1846. Through many difficulties, but with unswerving faith, he and his successors went steadily on to this day.

### Work of the Irish Presbyterian Mission

We have in Damascus a beautiful church in which regular services are held in Arabic and which is well filled every Sunday. We also have three schools for children, one for Syrians and two for Jews. There is a Jewish girls school with 150 girls receiving a good education in Arabic as well as in the fundamentals of Christianity.

In our boys school there are also 150 Jewish boys, who in addition to Arabic are also taught Hebrew and French. Special Bible classes are conducted every Saturday and Sunday among the pupils attending the schools, and two Bible women are employed to visit the homes regularly aiming to reach the parents.

We have also a reading room in the heart of the Jewish quarter near Straight Street open every day and regularly attended by many Jewish enquirers.

Very little influence from the Jews of other parts of the world has been brought to bear upon these Jews, with the possible exception of Zionism. Since coming here only a few months ago, we have already got acquainted with many of the younger generation who come to see me privately in my own home.

Please pray that these Jewish souls in the ancient city of Damascus may be won for Jesus.

## Mennonites and War

By Rev. James M. Gray, D. D.

THE following letter from a Pennsylvania pastor is self-explanatory:

\* \* \* \* \*

"July 24, 1924.

"Dear Dr. Gray:

"In a recent copy of *The Mennonite*, I found the article I am enclosing.

"Dr. Mosiman, referred to, is the president of Bluffton College, at Bluffton, O.

"I am aware that the Mennonites and you do not agree as to the Christian's attitude toward war, nevertheless, I feel certain that in the enclosed you have been misquoted as well as misrepresented.

"I am a graduate of the Moody Bible Institute and feel it keenly when either you or the Institute are placed in a wrong light.

"Under God, the teachings and the influence of the Moody Bible Institute have been of great blessing to the many men and women who have either completed a full course or have spent some time at the Institute and have gone out in Christian service under the auspices of the Mennonite church.

"May God bless the Mennonite church with more such ambassadors who have been trained at the Moody

Bible Institute or similar institutions.

"I venture to say that the 'Garrett' student referred to could not be classified as a conscientious objector on the basis of his 'love for his Master.'

"It seems to me that some of our Mennonite leaders, influenced by modernistic thought, have lost the real Mennonite perspective and are riding a hopeless hobby.

"Kindly let me know your attitude toward evangelical Mennonites as well as your attitude toward modernistic pacifists.

"Sincerely yours, \* \* \*

The enclosure from *The Mennonite* to which the above letter refers, is an "Extract from Dr. Mosiman's address to the class of 1924." It begins by speaking of "international relationship and world peace" and continues:

"And I say this, knowing that there are so-called Christian leaders, like Dr. James M. Gray of the Moody Bible Institute, who has been invited to deliver the Commencement address at one of our Mennonite colleges next Thursday, in spite of the fact that he joins the Chicago papers in calling the professors and students of Garrett

Biblical Institute slackers, and who claims that our position in regard to the teachings of Jesus as to war is not only non-Christian but anti-Christian. I venture to suggest that one conscientious objector, who is such out of sincere love for his Master, who is willing to suffer imprisonment and even death for his Masters' sake, may do more to interpret the spirit of Christ to the world, than Dr. Gray in a generation as head of Moody Bible Institute."

In reply to the above from Dr. Mosiman, I beg to say:

(1) I never joined "the Chicago papers in calling the professors and students of Garrett Biblical Institute slackers." Neither have I any personal knowledge of Chicago papers calling them by that name. Chicago papers may have had justification for calling some of them *pacifists*, but that is a different word and has a different meaning from "slackers."

(2) I have never said that the Mennonite position "as to war is not only non-Christian, but anti-Christian." I may have said that about a sinister pacificism which is spreading in our

country today, but the Mennonism known to me cannot be identified with that. I have known Mennonites who were conscientious objectors to war, which is a different category, and while I have not always been able to agree with them, yet I have sympathized with and admired them for their willingness

to suffer, if need be, for their principles. Moreover, during the World War, the Moody Bible Institute, and myself personally, had occasion and opportunity to interpret to government officials the essential difference between slackers and conscientious objectors, and it was ever a comforting duty to do so.

There are scores of Mennonites all over the world, who know and appreciate the position of the Institute and myself in this matter, but they are not Mennonites of the modernistic school of thought but those who stand on the old foundation of the Christian faith.

## Summer Bible Conferences

### GULL LAKE, MICH.

**F**OR many years Gull Lake has attracted summer visitors for the reverent study of the Word of God amid the seclusion of pleasure-haunted scenes of woodland and water. Generous appreciation was accorded to the Institute's initial conference held at this lovely Michigan resort July 1-13, 1924, and of those who were present many expressed the hope that there might be an annual renewal of this fellowship.

The program was strong and well-balanced. The speakers were the Rev. W. Graham Scroggie of Edinburgh, the eminent Scotch author and Bible teacher; Professor Leander S. Keyser of Hamma Divinity School, Springfield, O., well known by his books and as a lecturer on the historic faith; and such specialists from the Institute Extension Staff as the Rev. Geo. E. Guille, Dr. J. E. Conant, the Rev. J. A. Sutherland, and Miss Virginia C. Williams.

Through his remarkable addresses, Mr. Scroggie brought the conference into the atmosphere of that other world, and made them feel that they must hold everything cheap that would prevent them from cultivating companionship with Christ. In his inimitable way Mr. Guille gave some very heart-strengthening messages from the book of Genesis. How clear became the plan of God for His people as he spoke! With inescapable logic Dr. Conant unfolded the reasonableness of prayer, as he showed its divine purpose, provision and power. Dr. Keyser's scholarly messages on "The Creation" and "The Person of Christ" glowed with fervent love and spiritual insight. In the early devotional hour Miss Williams communicated to her audience some measure of her love for the Word of God, her fine spirituality, and her deep, personal loyalty to Christ. Mr. Sutherland had the dual task of holding the daily session for boys and girls, and teaching the epistle to the Hebrews. What a wonderful privilege was vouchsafed to all as they were led to see their proper place in the inner sanctuary of God's presence.

Many will recall the days of this conference with profound gratitude as the place where they found Christ as Saviour, and others will associate it with a deepened life of faith and fellowship.

### CEDAR LAKE, IND.

The Cedar Lake Conference was held July 27-August 10—enough later to run into the warmer weather of an unusually cool season. It was characterized by one woman as "A bit of heaven on earth," and so it was, for the listeners sat together in the heavenlies with Christ Jesus as day after day the Scriptures of truth were opened to them by Mr. Scroggie, Mr. Guille and Mr. Sutherland, the regular teachers; and by Rev. Robert H. Glover, M. D., director

The last day will long be remembered. The stirring messages of Dr. Tucker, and the living witness of the transforming power of the gospel exhibited by the mission men, provided a fitting close to this great conference.

Rev. J. A. Sutherland directed the activities at both of these conferences.

### OCEAN CITY, N. J.

At Ocean City, N. J., August 3-13, the Institute held its third consecutive conference with the largest registration in its history. The director, the Rev. H. L. Burkett, heard many expressions of appreciation and gratitude for this gathering by the sea, and especially for the helpful program which had been provided for this summer.

The Saturday evening prayer service preceding the opening session Sunday morning definitely committed the gathering to the leadership of the Spirit of God as the true Master of the assembly, and He most signally honored the trust.

The first Sunday morning the Rev. Paul Harold Sloan, D. D., a virile leader of Methodist conservative forces, and pastor of the Methodist Episcopal church of Haddonfield, N. J., brought a comprehensive and

scholarly message on "The Church's Age-Long Creed," and the closing night Drs. Gray and Ostrom gave most helpful and timely messages.

During the intervening period, [Rev. L. W. Gosnell, Dean of the Institute Day School, studied the epistle to the Ephesians with an appreciative group of Bible lovers and gave two popular addresses of an inspirational character; Dr. J. E. Conant taught the doctrine of the Holy Spirit; Dr. Ostrom of the Institute Extension staff, and Rev. Harry Dawson Mitchell, D. D., pastor of the Metropolitan Memorial M. E. Church of Washington, D. C., gave some uplifting sermons, the latter preaching on "The Burning Heart"; and Dr. Gray spoke on "Why We Believe in the Virgin Birth," "What Is Meant by the Inspiration of the Bible?" "How Is Modernism a Revolt Against Christianity?" and "Five Milestones on the Way of Life." Mr. William S. Dixon led the singing.

Moody Bible Institute Monthly



Gull Lake, Mich., Bible Conference

of the Institute Missionary Course, Mr. Guy Fitch Phelps and Dr. W. Leon Tucker, who gave special addresses.

Mr. Scroggie presented the attractions of the life of prayer and the heavenly walk; Mr. Guille emphasized the delights of "Yon Lovely Man in the Glory," through whom alone we have access into the holiest of all; while in his exposition of Exodus Mr. Sutherland disclosed God's plan for His saints to appropriate their inalienable blessings in Christ.

As the meeting progressed the unifying operation of the Holy Spirit became manifest to all. Moreover, the practical appropriation of the messages by those present during the daily hour of prayer had an energizing effect upon the conference, so that, taken together, these beneficent influences created a spirit of devotion and consecration calculated to greatly enhance the soul-winners' equipment.

The student reunion and luncheon at which Dr. Gray presided was held the day before the conference closed and was a delightful affair. The attendance was about twenty-five, the oldest student present having attended the Institute in 1902.

#### HENDERSONVILLE, N. C.

With an attendance of 800 appreciative people, the seventh summer conference closed the Moody Bible Institute series at Hendersonville Sunday evening, August 24, after fifteen days of rising interest, with a registration of nearly 600, representing fifteen states, two foreign countries, and ten denominations. This meeting was addressed by Dr. Gray on "Modernism a Revolt Against Christianity," while at the same hour Mr. Sutherland spoke to several hundred at the First Baptist Church.

Hendersonville, the conference city, is situated upon a plateau 2250 feet above sea level in the famous Blue Ridge region of Western North Carolina, and is not inappropriately called "The Land of the Sky." The great open spaces and lengthening mountain mazes call the tourist to this play ground of splendid roads, superb scenery, healthful climate, and clear mountain air cooled by the altitude, and invested with charm by living walls of rhododendron and mountain laurel. No wonder that with a normal population of 5,000, this place is said to welcome 50,000 visitors during the summer, mostly from the South.

The conference, although centralized in the spacious and well ventilated high school gymnasium, carried its blessing to the city churches, neighborhood communities, and country places, thus extending its ministry to different groups. Many were reached in this way who were not able to attend the conference.

In addition to Dr. Gray, who also spoke on "How to Master the English Bible," and by request "What Is Meant by the Second Coming of Christ?" the speakers were Rev. Mr. Guille and Rev. Mr. Sutherland, Rev. Dr. Conant and Miss Williams of the Extension Staff, and Rev. E. J. Pace, D. D., of Canton, O., the well known cartoonist of the *Sunday School Times*, and Rev. Wade C. Smith, of Wadesboro, N. C., author of "The Little Jetts." Professor Alfred Holzworth of the Institute music faculty was conference pianist, and Mr. Dawson and Mr. Carter were the song leaders. Mr. George V. Kirk, secretary of the Extension Department, directed the meeting assisted by Mr. Vernon W. Patterson, regional representative of the Institute in the Southeast.

The 10 o'clock teaching hour was the backbone of the conference, during which

the book of Exodus was opened up by Mr. Guille and the epistle to the Romans by Dr. Pace. The boys and girls, averaging seventy-five in attendance, were greatly blessed at the 9 o'clock hour, under the guidance of Mr. Sutherland, Mr. Smith and Mr. Dawson. At the same hour Miss Williams made a practical application of Bible truth to the Christian life, with increasing interest. The 8 and 11 o'clock hours were inspirational, and were taken by different speakers, one of the outstanding personalities among them being the Rev. Wade C. Smith on "Discovered Men," and in his "Little Jetts on the Blackboard" series. Most helpful to pastors was Professor Holzworth during the hour when he taught gospel singing and the leading of gospel music. Then, too, the special features were delightful. On different days the women's Bible classes, men's evangelistic clubs, and the Institute student reunion, luncheon and fellowship met for mutual encouragement.

At the closing hour Sunday night, Dr. Wilds, pastor of the Southern Presbyterian church of Hendersonville, representing the co-operating ministers and

Graham Scroggie, Professor Leander S. Keyser, D. D., Rev. Ford C. Ottman, D. D., Rev. Charles E. Hurlburt, general director of the Africa Inland Mission, who with Dr. Gray and Dr. Glover were the regular speakers. Mr. J. Raymond Hemminger conducted the singing and Rev. A. G. Fath was pianist.

Deeply searching in their application to personal life and experience Mr. Scroggie's earlier addresses were designed to lead his hearers into full surrender to God. Following up this preparation he presented Bible study and cognate themes to promote Christian growth and strength. At the conclusion of a number of his addresses he asked for decisions and many responded. Some of those present who had attended Eagles Mere conferences years ago, remarked that Mr. Scroggie's discourses reminded them of the life transforming messages of Dr. Arthur T. Pierson, of blessed memory, who spoke frequently from this platform.

Dr. Keyser addressed the conference on: "The Origin of Man and Woman," and "The Origin and Method of Redemption." His clear presentations and his lovable personality so gripped the conference that he was prevailed upon to remain and give an address on "Evolution," which he did with great profit.

Dr. Ottman in a series of four addresses presented the fascinating study of the Messiahship of Jesus of Nazareth.

It was a privilege to have the ministry of the Rev. Charles E. Hurlburt, whose contact with this Bible conference runs back to the first one held at Eagles Mere twenty-six years ago, conducted by the Pennsylvania State Y. M. C. A. Mr. Hurlburt's series

of addresses each morning were described as "Practical Christian Life Studies." They were most suggestive and stimulating. In addition he presided during most of the conference, a function for which he has peculiar ability. On three occasions when Mr. Hurlburt's limited strength made relief advisable, it was a delight to hear that gifted writer and teacher, and a former teacher at Eagles Mere, Mr. James H. McConkey, who was a guest at one of the hotels.

What wonder that God could pour out great blessing on the conference with such deeply taught, Spirit-controlled leadership? And how appropriate that the spiritual quickening which had been enjoyed from the first session, should now be focused on the missionary motive and objective by the three fine addresses of Dr. Robert H. Glover, the Director of the Missionary Course of the Institute.

Three Scripture expositions and three addresses, all most timely and profitable, were delivered by Dr. Gray.



View from Indian Cave near Hendersonville, N. C.

laymen, invited the conference to return next summer. Dr. Bomar gave similar expression to the overflow meeting at the First Baptist Church. This was ratified by the local committee in business session the following night by a resolution expressing gratitude and formally inviting the Institute to hold another conference there next year. The invitation was accepted by Mr. Kirk and the proposed dates are July 26-August 9, 1925.

#### EAGLES MERE, PA.

"The best conference ever conducted at Eagles Mere by the Moody Bible Institute" was the testimony of many "old timers" concerning the Bible conference of July 8-17, 1924.

An unusual staff of speakers, the physical inspiration of beautiful Eagles Mere, and the attitude of dependence upon the Holy Spirit, were prime factors in making the conference such a blessing.

The program included the Rev. W.



## The Poet Strengthens Faith

### O, FAIL ME NOT!

By Rev. Charles E. Furman, Flanders, N. Y.

O, fail me not when shoreless deeps  
    surround  
My fragile barque;  
For I, O blessed Lord, am  
    homeward bound,  
And it is dark.

The rocks loom large against  
    a dreary sky  
And fears betide;  
If thou wilt walk the wave  
    and be near by  
I'll brave the tide.

I cannot miss the way nor  
    shipwrecked be;  
So I'll rejoice  
If only 'cross the dark  
    and trackless sea  
I hear Thy voice.

Thy rod and staff shall  
    my great comfort be,  
'Till on that shore  
My soul in rapture shall be  
    lost in Thee  
Forevermore.

### IS THERE NO BALM?

By P. H. Kadey, Port Huron, Mich.

I loved him, yet not more do I suppose  
Than other mothers loved their little Joes.  
Still can I see those sparkling eyes so bright.  
Oh, how I tried to guide his steps aright!  
And then he proudly, bravely marched away  
'Midst martial strains and bugle's blare one day.  
'Twas yesterday they brought him back to me—  
A flag-draped box of bones. They said 'twas he.

She was so sweet, my little girl, and fair  
As at my knee she lisped her evening prayer.  
Those laughing eyes that quick'spersed sorrow's tears!  
That ringing laugh, like music to my ears!  
From college came her letter home today,  
Revealing how, with faith all torn away  
She drifts, confused amidst a world awry.  
A dull ache tear my heart. I cannot cry.

No, pastor. You can ne'er my grief assuage  
With message that extols this present age.  
No joyous tears will e'er bathe fevered eyes  
Through philosophic boast of worldly wise.  
Bring back to me that God-breathed living Book  
Which prated scholarship (?) long since forsook!  
O speak to me once more that wondrous name  
Of faithful One, eternally the same!  
Bring back that joyous hope to me I cry,  
That blessed living faith, or else I die!

### THE BIBLE

By Mabel Brown Denison, Barron, Wis.

Word of the living God—a mighty anvil  
Upon which skeptics long their blows have beat!  
Strong has your truth rung out beneath their hammers,  
Far have its echoes carried, clear and sweet.  
Oft have they thought their beatings soon would shatter  
The strong endurance of the Holy Word.  
Loud were their boasts, their blows rained fast and faster  
Against the Holy Message of the Lord.  
But when beyond the bourne of time's small circle  
The skeptics of all ages will have trod,  
When all their puny hammers have been broken,  
You will be still unscarred, Anvil of God!

### FAITH AND THE CHURCHES

By William Olney, London, England

"CREDO"—the keynote of the church's life!  
She only lives as long as she believes;  
She draws her breath from truth that faith receives;  
Her true vitality with faith is rife;  
Could that be lost she dies; by faith she lives;  
And to a needy world her creed she gives.

Since first Jehovah deigned to speak to men,  
His life He has imparted with His Word;  
Hearing in faith their list'ning souls were stirred  
With a new life, beyond mere reason's ken:  
A blest experience, granted from the Lord—  
A harvest from the precious seed—His Word.

Tyrants have sought the church's faith to kill  
With prison, torture, banishment and death:  
But her Redeemer God renews her breath  
Through faith in her dear Saviour's word and will:  
No feeble man, that steps upon earth's sod,  
Can banish faith—she has the life of God.

Therefore, O church of God, in this our day,  
Look to your faith! All—all your strength is here!  
Fear nothing else, but with great trembling fear  
Lest this, your priceless faith, be cast away!  
Beware lest in your midst some craft is found  
Robbing you of the Word—faith's anchor-ground.

## Our Monthly Potpourri

J. H. Ralston

This department gives opportunity for bringing together many matters of real interest to the readers of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

### "THE SINGING STARS AND OTHER SIGNS"

Copies of this article, which appeared in the MOODY BIBLE INSTITUTE MONTHLY, December, 1920, can be secured by addressing Miss Nellie A. Reynolds, Downers Grove, Ill.

### CHILDREN NEED HELP

C. R. MacFarlane, 411 E. First St., Long Beach, Calif., has written requesting for missionary work "old, but unused, calendars—those containing Bible pictures, which may be cut out for the help of children who know little or nothing about the Bible." He suggests that the date pad of the calendars be cut off to save postage.

### RELAY BIBLE READING

Thirty students at Seattle read the whole Bible without stopping and found that it requires 59 hours and 20 minutes for a cover-to-cover careful out-loud enunciation of it with no stop-overs to eat or sleep. The experimenters worked in relays, two at a time, one reading a chapter, the other the next, without a pause, each kept at it two hours, then was relieved.

### DR. G. CAMPBELL MORGAN IN NEW YORK CITY

Dr. Morgan will preach in the Fifth Avenue Presbyterian Church, known as the Cathedral Presbyterian Church of America, for three months, beginning January 1, 1925. A prominent member of that church has said:

"Dr. Morgan is the only preacher living who can fill this immense church. He can preach now even better than of old, and to my way of thinking he never has had an equal except Dr. Jowett, our old pastor. Dr. Morgan is the one man for this preaching center."

### FOSDICK DENIES RUMOR

George McPherson Hunter, editor of *The Presbyterian Banner* of Pittsburgh, Pa., made public, August 1, a telegram received by him from Dr. Harry Emerson Fosdick, Baptist special preacher in the First Presbyterian Church of New York City, as follows:

"Have made no public statement concerning General Assembly's proposal, either in Britain or America, and will make no statement until officially approached by authorized committee of New York Presbytery."

Mr. Hunter stated that Dr. Fosdick's telegram was in response to his inquiry concerning the truth of an article ap-

pearing in *The British Weekly*, which represented that Dr. Fosdick, while in England, had granted an interview in which he was quoted as saying that he would not accept the General Assembly's invitation to come into the Presbyterian fold, but would instead resign from his engagement as special preacher in the First Presbyterian Church of New York. — *New York Times*.

### LUCY PAGE GASTON DIES

In the passing of this founder of the Anti-cigarette League August 20, 1924, the "nation has lost another sturdy leader of reforms, and, appreciating her courage, unselfishness and her devotion to the cause for which she gave the last twenty-five years of her life, is paying her tribute. A great friend and admirer of Frances Willard and Carrie Nation, she saw them as well as Susan B. Anthony reap the fruits of their labors. She died, her work not finished, but with the faith that it will go on and reach the ultimate result."

### THE PRESIDENT AND PREMIER OF FRANCE

It was after turbulent days that Gaston Doumergue was chosen President of France. It is significant indeed that the new President is a Protestant layman. Although Protestants in France are only one in forty of the population, many Protestant pastors and laymen are found among the senators, deputies, prefects and judges. M. Herriot, the new Premier, though not regarded as an outstanding religious man, has always shown sympathy toward Protestants. While he is not hostile to Roman Catholicism as a religious institution, he is opposed to the Vatican embassy as a political affair.

### WILLIAM J. BRYAN WOULD DISSENT

An explanation of how the male deer acquired horns, the roosters spurs and peacocks their gorgeous plumage was offered by J. T. Cunningham, at a recent meeting of British scientists. Injuries and irritations sustained in courtship and fighting by countless generations of these and other creatures gradually became hereditary characteristics, he said. By constant butting, the buck deer and goat developed their head injuries into permanent attributes.

The endocrine glands are the connecting link which makes it possible for local injuries, or the growth of callous tissue, to develop into hereditary features. The hornless deer, for instance, by driving his skull against the skulls of other

deers for scores of generations, caused the injured tissue to be absorbed into its circulation, until this new substance caused some modification of the chemicals produced by certain endocrine glands which control growth. The changed chemicals, or hormones, released by the glands, gradually built up the horns of the deer, and in some similar way the special fighting apparatus and decorations of other males were evolved.— *New York Times*.

### FUTILE PREACHING

A Baptist preacher in Reno, Nev., this spring preached on the text Proverbs 6, 27: "Can a man take fire into his bosom and his clothes not be burned?" Now, what do you suppose he made of that? Theme: "How Much Can a Nation or a Man Assimilate?" The principal thought of the sermon was that we ought to keep out immigrants whom we are unable to assimilate.

What strikes us is the futility of such preaching. Assuming that a congregation is willing to be entertained by such discussions, no one will assert that the action of the Government is in any way affected thereby. As far as a real influence is concerned, these political sermons are about as effective as the noise of a lone woodpecker on a dry tree in a swamp.— *Lutheran Witness* (St. Louis).

### SOMEWHAT SARCASTIC

Anthropologists have for some time been actively engaged in denying the rumor, widely promulgated by William J. Bryan, that science traces man's descent from the ape. The anthropologists insist that man's ancestry is not arboreal, but that ape and man trace back to a common ancestry from which they split off in ages so remote as to offer no excuse for the manifestation of a sensitive family pride on one side or the other. The gorilla, according to one expert at the Toronto meeting of the British Association for the Advancement of Science, is an extremely distant poor relation who failed to develop along a straight line and so become man. The ancestor of the gorilla went in for the primitive movie and cabaret life while his kinsman was toiling upward in the night, with contrasting results so frequently emphasized in the correspondence course advertisements.— *New York Times*.

### INDIFFERENCE TO THE DUTY OF VOTING

"It is known, although not generally or accurately, that negligence in the exercise of the suffrage is a characteristic of American citizenship. Only 49 per cent of qualified voters went to the polls in 1920. Twenty-six and one-half million voted; twenty-seven and one-half million stayed at home. In Ohio 1,000,000 did not vote. In Massachusetts in 1922 the state officials were chosen by one-sixth of the electorate. In the same year thirty-three states elected governors, but only two-thirds of the qualified voters went to the polls. In Philadelphia, in 1923, only 26 per

cent of the women and 49 per cent of the men qualified to vote exercised the suffrage. In St. Louis, in 1920, only 49 per cent of 300,000 registered voters went to the polls, and only 28 per cent voted on the new constitution.

"Attention has been called by the National Manufacturers Association to another alarming symptom,—a rapid decline in the percentage of qualified voters who go to the polls.

1896, eighty per cent voted.

1900, seventy-three per cent.

1908, sixty-six per cent.

1912, sixty-two per cent.

1920, forty-nine per cent.

"The Commission on the Church and Social Service of the Federated Council of the Churches of Christ in America."

#### PICKUPS FROM CURRENT NEWS

Because they failed to "Stop, Look, and Listen!" 600 persons paid the death penalty at railroad crossings in the United States during the first four months of 1924.

According to the bureau of statistics of the interstate commerce commission, just made public, the daily average was five persons. For the same period, 1,485 persons were injured at crossings.

At this rate the number of deaths at grade crossings for the year would be 1,800, and the number of injured more than 5,000.

Sermons and church services broadcast over the radio have been forbidden by order of the Consistory of the Evangelical Church of Prussia. When news reached the ecclesiastical body that a pastor had delivered sermons with much success, but without asking permission at Berlin, the prohibitive order was decreed and will become effective throughout all Germany.

Hans Herzl became a Baptist, not a Catholic, in his recent conversion to Christianity. The ceremony was performed in the Baptist Chapel in Vienna, by Pastor Georg Sarre.

#### AMERICA LEADS THE WORLD

In an address in General Sessions Judge Talley told Judge Allen beginning his service on that bench, that "this country is suffering under an indictment which proclaims it to be the most lawless on earth; and the United States must plead guilty to that indictment." He added that "most of the desperate criminals are mere boys. You will be heart-broken at discovering the vast majority of defendants are under 19 or 20 years." The country has been told of these things again and again. Judges, the American Bar Association, criminologists, prison and crime commissions, chiefs of police, statisticians have recited the sinister facts. Remedies have been proposed rather than applied. Meanwhile the United States maintains its proud distinction of being incomparably first, among civilized countries, in the

homicide industry. The rate of homicide has doubled in twenty years. On the basis of population there are twenty-five times as many murders in the United States as in England and Wales. In Chicago, according to a report of its Crime Commission, there were 205 murders in the first 213 days of this year.

The ease with which deadly weapons are obtained, the intolerable defects of our system of criminal justice, have been dwelt on again and again. Are there deeper causes of the frequency of crime? Judge Talley deploras, as Dean Kirchwey and Chief City Magistrate McAdoo have deplored, the number of youthful criminals. In New York State, though first offenders under 30 go to reformatories, half the prisoners in Sing Sing are under 25; 87 per cent under 30. From some fatality of environment or temperament, from neglect or contempt of religious training, in some part from physical or moral defect, from hatred of honest work, from association with older criminals, from a love of sordid pleasures and coarse excitements, from admiration of the tough and the gunman, comes a generation of young criminals, most of whom will never cease to be criminals. Is there any way of lessening the number of their successors?

Ten thousand murders a year and other crimes of violence in proportion! Does anybody feel like unqualified boasting of our growth, wealth, population, great philanthropies, while this army of murderers is recruited every year?—*New York Times*.

#### LAW AND ITS ADMINISTRATION

The attorney general of the United States, addressing the American Bar Association, expresses the opinion that while our substantive law improves its administration is going steadily downhill. This is an opinion pretty generally held by observers, and it touches perhaps the most serious development of our national experience. Although agitators harp upon tyranny, fancied or feared, the gravest danger in democracy is not tyranny but anarchy, not the organization of power but disorganization, not excess of authority but its degradation.

We in America are trying the most difficult and probably the most momentous experiment in history, the experiment of popular self-government, and we seem to be rapidly approaching a serious if not a final and conclusive test. Our weakness, as Mr. Stone remarks, is not in the form or substance of our legal structure, but in making our law effective in action. He points several reasons, among them a falling off in the tone and standards of the bar through the admission of members unfitted as to education and associations to meet the responsibilities of a learned profession. He regrets that the office of public prosecutor should be political and obviously it is at least equally regrettable that our judiciary should be.

But the basic weakness of our administration of the laws lies deeper, as many are beginning to realize. It is the



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multiplicity of laws, such multiplicity involving a lack of understanding of the nature and limitations of law, a lack of respect for general principles of right which strikes at the moral sanction of law, a lack of appreciation of the practical problems of law enforcement. If we are to have effectual administration of laws under a system of popular government we must have no more laws than can be administered and will be administered. Our plight today is that we have, as a mere physical fact, more laws than our officials can find time or means to enforce, and that we have many laws that do not represent or command the sanction of a general public will.

The result is unequal enforcement or non-enforcement, both of which discredit law and government, respect for which are the essence of self-government. It is futile to bewail our want of devotion to the abstract conception of obedience to law so long as we persist in legislating without regard to the sanctions which make laws effectual rules of conduct and even without regard to the practical possibilities of administration.  
—Chicago Tribune.

#### SUPER-POWER CURES WORLD ILLS?

Not all the utopians are radicals. We all have a sneaking fondness for visions, golden ages, vine clad cottages, and the whole layout of pictures that tease the work weary mind. Some of the enterprising publicity men who represent our public utilities have been indulging in visions of a new St. George vanquishing the old dragons of slums, poverty, and misery. Several executives, engineers, and others have voiced the opinion that electricity is going to banish slums from modern life.

Well, we all hope so. Everybody wants to see the experiment tried. Let the financiers and engineers hop to it by expanding the electrical systems as fast as they can and then some.

The British labor party used a super-power system in its window display of assorted dreams several years ago. Moscow had one, too, and for three years American pinks exclaimed about the marvels of Russian electrification. It was truly marvelous—all that it lacks today is machinery, wires, fuel, buildings, and some other things.

Here comes a pronouncement from a utility press agent which somehow reminds us of Will Carleton's *City Ballads*, Hood's *Song of the Shirt*, and all the classic shivery line of stuff about the modern Babylons created by capitalism.

"Crowded, smoke covered cities are passing out," he writes. "Likewise slums and tenement districts are hearing call to retreat. Industrial necessity that caused them is moving on to the open spaces, the sunshine and the pure air."

The same old assumption that slums make slum people and that if they were moved out into the open air they would become something else. Maybe so. Who knows?

But really men, who observe what happens to a residence district, sometimes

despite its width of streets, purity of air, or abundance of grass and trees, are not so sure.

Small town folks also know they have little fringes of slum, little alleys or hollows, which they are not especially proud of. There are strange little communities in almost every 100 per cent American rural community that do not seem to respond to the sunshine treatment. There are rural pockets of defective humanity scattered all over this great country.

People began to notice slums after the factory system came in. It was natural to attribute them to the new industrial system. Maybe it did produce them, but some observers reported slummy things

of ancient villages and countrysides in which the cottage system of industry held sway.

It is a disquieting thought, too, that if slums became noticeable after the steam engine began to crowd people about factories it was also after the long bows and pikes of medieval fighters had ceased to sift out the weak from the strong and the ancient plagues had abated their ruthless work of smiting the weak and sparing the tough.—  
"Scrutator" in *Chicago Tribune*.

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# Young People's Society Topics

John C. Page

October 12

## My Denomination—Its History and Teachings

Acts 2:1-22

The history and teachings of any one denomination cannot wisely be presented by a paper or magazine interdenominational in its scope.

For an intelligent discussion of this topic, leaders and members of the society should write to their denominational headquarters for information concerning the origin of their denomination and the special teachings it emphasizes. Another good plan for the meeting would be to study some one or more of the leaders in the denomination, and present a brief record of their achievements.

It should be clearly understood that in the midst of many denominations there is but one Church. This one Church is composed of all those who believe in Christ and are thereby saved through faith. In this matter denominationalism counts for nothing. It is not Christ plus the denomination that saves the believer, but Christ alone and apart from everything else. Denominationalism has to do with matters of government and politics. There are in the world different points of view and different types of mind. People differ in temperament and in training, all of which needs consideration in relation to denominationalism.

The Scripture passage in Acts 2 which has been chosen for this topic has no vital connection with it. It is however, vitally connected with the origin and character of the true Church. In Acts 1:5 there is recorded a promise of the risen Lord concerning the baptism with the Holy Spirit: "John truly baptized with water, but ye shall be baptized with the Holy Spirit." This promise was fulfilled on the day of Pentecost, when believers in Christ were united to Him in a spiritual union and became members of that spiritual body of which He is the head (Eph. 1:22, 23). From that day to the end of this age all true believers are baptized of the Spirit and made members of the one Church of Christ. Let us not confuse the Church with denominations. There is but one Church even as there is but one God and Saviour. Not all denominations belong to the true Church; only those that acknowledge Jesus Christ as God and Saviour. The deity and vicarious atonement of our Lord is the real basis of Christian fellowship.

October 19

## My Denomination—Its Organization and Aims

1 Corinthians 12:1-13

In the writings of Paul the apostle, we are taught that there is one body, the Church, and one Spirit permeating that body, even the Holy Spirit of God.

Our present Scripture reading in 1 Corinthians 12 instructs us concerning that Spirit in His relation to the one body, the Church. According to verse 13 we are made members of that one body by the power of the Holy Spirit. In other words, no one can become a member of the body of Christ, the true Church of God, unless he is baptized of the Spirit. This baptism is not water baptism of any form; it is that act of the Holy Spirit by which a believer in Christ is made a member of the body of Christ. It has to do with the position of a believer rather than with power for service. All that Christ died and rose again to secure is made available to us by this baptism. Henceforth we are "in Christ Jesus" who is made unto us wisdom, righteousness, sanctification and redemption (1 Cor. 1:30). A great inheritance is entered into and the law of appropriation comes into operation—"Every place that the sole of your foot shall tread upon, that have I given unto you."

The gifts of the Spirit are also displayed in this same Scripture lesson. It is the evident purpose of God to bestow upon the members of the body of Christ some spiritual gift so that each member may perform his proper function and the whole body be built up. In the bestowment of these gifts, the Holy Spirit is sovereign. In the words of verse 11 He gives to every man as He will. He knows what manifestation or gift is best and acts accordingly.

In the church we are dependent upon the Holy Spirit for effectual service, spiritual knowledge, wisdom, discernment and power. He dwells within every true believer and imparts gifts and graces for Christian service and holy living. As we gather together in the name of our divine Lord, not in the name of any man or any denomination, the Holy Spirit is present to unfold the things of Christ to our hearts and to lead the people of God in their praise and worship.

October 26

## Why Is Law Enforcement Vital to Our Nation?

Isaiah 1:16-20

Law enforcement is essential to the stability of government and constituted authority. Magisterial power is ordained of God. Whosoever resists this power, resists the ordinance of God (Rom. 13:1-7). A stable government is necessary to the peace and prosperity of every country. Without it there must be disorder and chaos which are the great hindrances to progress, and also to the proclamation of the gospel and the work of the church.

Violation of any one law indicates a disregard for all law. The *Chicago Evening Post* recently referred to District Attorney Banton of New York who

spoke at a dinner given by the Ha lem Chamber of Commerce emphasizing difficulties which officers meet in trying to enforce the law. While he was speaking some prominent business men at the tables deliberately took from their pockets supplies of liquor and openly violated the law in the use of the same. In a very direct way Mr. Banton called attention to their action and said, "Just realize that in violating this one law, you indicate a disregard for all law. The hold-up man and the burglar commit crimes in this same spirit of disregard for law." To this the *Post* remarks that every man who breaks the law does so because it interferes with some habit, convenience or desire of his own. Any person who deliberately violates any law of the land is a criminal.

Lawlessness toward constituted authority tends to lawlessness toward God, which is the very essence of sin. Sin is the rejection of the authority of God, and the assertion of the opposite principle of self-will. To this principle there may be traced all the evil and corruption in the world. From this evil principle and practice there is but one way of escape and deliverance, and that is the way of the Cross and the redemption which is in Christ Jesus.

November 2

## In His Steps (11)

### What Jesus Said About Faith

Mark 11:20-26

In this Scripture our Lord teaches clearly that God is the object of faith. "Have faith in God"; not in feelings or moods, but in God. "He who spared not his own son, but delivered him up for us all, how shall he not with him freely give us all things." Have faith in God. "If ye being evil know how to give good gifts to your children, how much more shall your Father in heaven give good gifts to them that ask him." "Behold the fowls of the air; they sow not, neither do they reap, nor gather in barns; yet your Father in heaven feeds them. Are ye not much better than they?" "Let not your heart be troubled; believe in God."

The God who is the object of our faith is not the God of our imagination, but the God of the Bible, the God and Father of our Lord Jesus Christ, the Creator of the ends of the earth, the Redeemer of all them that trust Him, the Ruler and Overruler of all things. He is the God of peace who brought again from the dead our Lord Jesus Christ, the God who justifies the ungodly who put faith in the blood of the Cross, the God who makes all things work together for good to them that love Him, the God who is holy, in whom all moral qualities find their perfection, the God who has promised that the earth shall be filled with the knowledge of Himself and His glory. This is the God in whom we are to have faith.

Jesus teaches that faith is the great factor in prevailing prayer. Faith takes hold of God's faithfulness which is the

(Continued on page 79.)

Moody Bible Institute Monthly

# Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. LaSalle St., Chicago.—Editors.

## THE BROTHERS OF JESUS

J. R. E., Orangefield, Tex.

**Question:** Who were the brethren of our Lord? Matthew 13:55.

**Answer:** This is one of the most vexed problems in the New Testament, and one which cannot be positively answered. There are three theories: (1) That they were the sons of Joseph and Mary. (2) That they were the sons of Joseph by a former marriage. (3) That they were the cousins of Jesus. Each of these explanations has its advocates. We are inclined more strongly to the first.

## THE TWO BEASTS

J. S. W., Bailey, N. C.

**Question:** Who is the dread character in the Revelation called "the beast"? Is he Satan?

**Answer:** In Revelation, the thirteenth chapter, two "beasts" are mentioned. The first is the chief one. He is a world-ruler, but is not Satan, for it is Satan who gives him his power and great authority. (vv. 2, 4). The other "beast" is in league with the first. But you need not fear either of these "beasts," if you are a true follower of Jesus Christ. All such will be removed from the earth before the awful sway of these "beasts" comes.

## DATES OF BIBLE BOOKS

G. B. A., Chicago, Ill.

**Question:** When were Leviticus, Deuteronomy, Isaiah, and Daniel written.

**Answer:** The modernists, or radicals, would reply that Deuteronomy was written in the days of King Josiah, or at some later date, and that Leviticus was produced during or immediately following the Babylonian captivity. Our belief is that Moses wrote these two books. As to Isaiah the radicals would assign the first part of the book to Isaiah, and the second part to some unknown writer of a much later date, who wrote about the time of the return of the Jews from Babylon. We hold to the single authorship of Isaiah. Daniel also is claimed by the higher critics to have been written, not by Daniel in the sixth century B. C., but by some unknown author in the second century. But in our opinion Daniel wrote the book of Daniel.

## THE HOSTILE ORDINANCES

F. F., Allentown, Pa.

**Questions:** (1) What is meant by "ordinances that war against us"? Colossians 2:14. (2) Will the Church dwell upon the earth or above the earth during the millennium? (3) Will the Gentiles who are saved during the Great Tribulation serve the bride in the New Jerusalem?

(4) Are all the prophecies in Daniel concerning the cleansing of the Temple fulfilled?

**Answers:** (1) These ordinances, or decrees, are the penalties imposed on account of our sins; such as, "The wages of sin is death." God did not simply cancel these ordinances by an act of divine mercy, but Christ utterly destroyed them when He was nailed to the cross. (2) The exact relation of the Church to the earth during the millennium is not clearly revealed. We are to be with Christ and reign with Him over the earth. (3) We do not recall that the bride is to be "served" by the Gentiles at any time, save as she reigns with Christ. (4) We do not know just what prophecies you have in mind.

## CONCERNING THE COMMANDMENTS

B. M. P., Tucson, Ariz.

**Questions:** (1) How are the Ten Commandments to be regarded by Christians? (2) What are the different forms of baptism spoken of in the Bible? Is there any commandment to follow a particular form? (3) To what denomination did Mr. Moody belong? (4) Is the Moody Bible Institute a denominational school? (5) Where can Moody's *How to Study the Bible* be obtained?

**Answers:** (1) As still in force. But the Christian is under grace. This does not mean that he ignores law, or is exempt from law, but that he is free from the law of sin and death, and to keep God's laws is not irksome to him, for love is the fulfilling of the law. (2) This is a disputed point, but in our judgment no particular form is commanded. (3) He became a member of the Congregationalist church. (4) The Moody Bible Institute is interdenominational. Members of its faculty belong to different denominations and likewise the student body. (5) The Bible Institute Colportage Association, 826 North LaSalle Street, Chicago, Ill.

## LOSING SALVATION

W. D. T., Marshalltown, Ia.

**Questions:** Can a person who is once saved lose his salvation? What is the truth about entire sanctification, holiness, and the sinless question?

**Answers:** These questions have been previously answered in these pages, but they constantly recur. The trouble with the first question lies in thinking of salvation as something apart from the person himself, or else it is not clearly understanding just what salvation is. A person may fall into the water and be saved repeatedly, and this seems to be the conception some have of being

saved in the Bible sense. But salvation implies regeneration, or the remaking of the individual, so that he is a new creature in Christ. Christ's life is imparted to him. This new life is eternal life, and possesses the qualities of eternity. Either we have eternal life because born of God's Spirit, or we are unsaved and never have been regenerated. But being saved does not mean that we can never again sin, because the Christian though a new creature still has with him the old nature, which sometimes may re-assert itself. We believe in constant victory over sin, but not in sinless perfection.

## IS WAR MURDER?

W. S., Chicago, Ill.

**Questions:** (1) Where does the Bible teach that it is right for brothers in Christ to kill each other or anybody else? (2) When and where has the command, "Thou shalt not kill," been annulled or has a different application in time of war than in time of peace? (3) How can believers in Christ, living in different countries, be enemies to one another when Jesus says that all believers are one in Him? (4) Supposing they could be enemies because their governments were at war, how can followers of Christ be justified in killing one another when Jesus explicitly told them to love their enemies?

**Answers:** (1, 2) The command, "Thou

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shalt not kill," was to prevent the taking  
of human life wantonly through anger,  
envy, revenge, or any other unlawful  
manner. This is the most heinous sin.  
But when murder has been thus com-  
mitted, God's penalty was, and is, that  
the murderer himself should be put to  
death, and the executioner is some other  
man. This does not render the second  
person a murderer, for he is simply obey-  
ing another divine law, one which God  
has given in order to punish the murderer  
and also to prevent further murders.  
God's word clearly makes this distinction.  
See Genesis 9:5, 6; Exodus 21:12-15.  
The same principle applies to war. We  
deplore war as much as anybody can.  
There is little excuse for most wars and  
the results are usually deplorable. Wars  
for the purpose of mere gain or for re-  
venge are murderous in their character;  
but there are also righteous wars, as  
when God makes use of a people as a  
whole to be His executioners of justice.  
See Deuteronomy 7:2, 16; 20:16, 17.  
(3) When a nation engages in a righteous  
war against some lawless nation it is  
impossible for the Christians of the one  
nation to distinguish between the Chris-  
tians and non-Christians of the other  
nation. Nor does this prove that hatred  
exists, any more than it proves that any  
executioner of law bears a personal  
enmity against those upon whom the  
penalty of the law must fall. (4) Would  
the questioner say that when a parent  
justly punishes his child that therefore  
he is the child's enemy, and so does not  
love him? Or, will He accuse God of  
lack of love when He has destroyed men  
by the thousands, as in the Flood, or  
when He destroyed all of the first born  
in the land of Egypt? Loving our enemies  
does not mean that they shall escape  
the penalty of breaking righteous laws.

### BRIEF MENTION

E. S., Bridgman, Mich.

1 Corinthians 11:16 seems to refer  
specifically only to the matter mentioned  
in the three preceding verses, but may  
also refer back to verse 4 and following.

P. S., Creston, O.

We have no warrant for applying the  
words, "other sheep," of John 10:16 to  
the dwellers of other planets. They  
probably refer to the Gentiles. See  
John 7:35; Acts 18:10.

T. S. H., Oak Park, Ill.

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Mo., has already been exposed in the  
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Moody Bible Institute Monthly

# International Sunday-school Lessons

P. B. Fitzwater

October 12

## The Sermon on the Mount

Matthew 6:5-15

Golden Text:—"Thy kingdom come, Thy will be done in earth, as it is in heaven."—Matthew 6:10.

The so-called Sermon on the Mount is not indeed a sermon but a proclamation of the principles and laws which shall obtain in Christ's kingdom when it shall be established on the earth. In applying the teachings of Matthew 5-7 two errors should be avoided, namely, that of the legalist who makes these principles the hard and fast standard of life for the believer today, and that of the one who denies that the principles or laws of the kingdom are binding upon believers. Believers have practically the same relation to the Sermon on the Mount that they have to the Ten Commandments. While free from their stern demands as law, they find delight in retaining them as expressions of God's holy law and thus rejoice in the consciousness that Christ has met all the requirements thereof and that their standing before God is in Him.

### I. False Prayer (vv. 5-7).

1. This Consists in One Praying to be Seen and Heard of Men (v. 5). To go through the act of praying with such an object is to play the hypocrite. Many of the prayers uttered in the public sanctuary are false, for there is more consideration as to what the people think than of what God thinks. In praying the soul is dealing with God. Therefore, to engage in it to attract men's attention is blasphemy. Men who thus pray get a reward, but not from God. They pray to get notice from men, and they get such notice.

2. In Using Vain Repetitions (vv. 7, 8). This does not mean that we should ask but once for the thing desired, for we have examples of Christ and Paul praying three times for the same thing (Matt. 26:39-46; 2 Cor. 12:7, 8), but rather it means the use of meaningless repetitions, reiterations of empty sounds. To pray thus is heathenish. The heathen nations in their worship of idols engage in senseless babble, one example of which we see in the priests of Baal on Mt. Carmel (1 Kings 18:26). The reason is plain. "Your Father knoweth what things you have need of" (v. 8).

### II. True Prayer (v. 6).

Since true prayer is a definite transaction of the soul with God, the communion of the human personality with the divine personality, we should have a real desire for fellowship with God and then go and meet Him in secret. Real prayer is communion of the child with its Father. God will abundantly reward those who thus seek His fellowship.

Life for its fullest development needs both solitude and companionship. Soli-

tude alone makes one morose, while constant companionship makes one shallow. God who made us knew what our natures required. Therefore, He commands both public and private prayer (Heb. 10:25; Matt. 6:6). We should have our closet prayers, when all the world—its cares and pleasures—is shut out and we are shut in with God. We should also meet with God's children and pray together. Men who have been most largely used of God have spent time alone with Him.

### III. The Model Prayer (vv. 9-13).

This was given in response to the disciples' request that the Lord would teach them how to pray. It is not, therefore, the Lord's prayer, but the model prayer for the disciples which involves:

1. A Right Relationship (v. 9). "Our Father." Only those who have become children of God by faith in Jesus Christ (Gal. 3:26) can pray aright. One must be a child of God before he can be in communion with God. Unbelievers have no right to pray this prayer.

2. A Right Attitude (vv. 9, 10). "Hallowed be thy name." When one realizes that he has been delivered from the power of darkness and translated into the kingdom of His dear Son (Col. 1:13) by being made a child of God, he cannot help pouring out his soul in gratitude and praise, intensely longing for the kingdom, the righteous rule of Christ on the earth.

#### 3. A Right Spirit (vv. 11-13).

(1) That of trust which looks to God for the supply of daily bread. We are dependent upon Him for our daily food. With all man's boasted progress he cannot make a harvest. His chemistry fails in this.

(2) That of love which results in forgiveness of others. "God will not listen to the prayers of one who has an unforgiving spirit."

(3) That of holiness which moves one to pray not to be led into temptation and longs to be delivered from the Evil One.

October 19

## The Parable of the Sower

Mark 4:1-20

Golden Text:—"The sower soweth the word."—Mark 4:14.

The method of teaching by parables was not employed by Jesus until the rulers had set their hearts against Him; when in the light of His wonderful works they turned against Him and attributed His works to the Devil (Mark 3:22). He denounced them in scathing terms and began to teach them in parables in fulfillment of Isaiah 6:10. The parabolic method of teaching makes clear the truth to those who love it and conceals it from those who dislike it.

A great multitude gathered to Him at the sea side (v. 1), so that in order to

escape the pressure of the crowd He was obliged to enter a boat. From the boat as a pulpit He taught many things in parables. In this parable the sower and the seed are the same in all instances but the results are entirely different. The difference lies in the condition of the soil. The central purpose of the teaching of this parable is to show that the results of preaching the Word depends upon the condition of the human heart.

### I. The Way Side (vv. 4, 15).

The way side means the track beaten down by the hoofs of animals and the feet of men. Because the soil was unbroken and uncultivated the seed could not get beneath the surface; therefore, was devoured by the fowls that came along (v. 4). The great truth taught here is that the heart unbroken and hard is not fit soil for the gospel. Such a heart it penetrates not but lies loosely upon the surface. It is not recognized as God's means for restoring them unto Himself. While in this condition the Evil One finds some way to snatch away the truth. The fowls that devour the seed represent the agents of Satan (v. 15).

### II. The Stony Ground (vv. 5, 6, 16, 17).

This means not stones mixed with soil but stones with a thin layer of soil on them. With such conditions the seed springs up quickly and likewise scorches quickly as it has not much depth. The great lesson is that hearts superficially impressed receive the word with joy, but when affliction or persecution arises for the Word's sake, immediately they are offended. They wither away and die.

### III. The Thorny Ground (vv. 7, 18, 19).

In this case the ground is good but has thorns in it. It is mellow enough and has sufficient depth but has not been cleared of the thorns. Such really hear the word, but "the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful" (v. 19). The thorny ground hearers of this age are those:

1. Who Are so Immersed in Worldliness, Business and Anxious Cares that the Good Seed Cannot Mature.

2. Who Are Rich. Anxious care in business brings riches, and the effect of riches is to blunt the spiritual perception of men and women, thereby rendering them unsusceptible to the call of God to higher things in life.

3. Who Are Running After the Pleasures of Life. All these things choke the word. Many of the enjoyments of the world may be innocent in themselves, but they attract so much attention and consume so much energy and time that one has not time for Bible reading, meditation and prayer.

### IV. The Good Ground (vv. 8, 20).

This ground differs from all the rest. It is soft and mellow, deep and moist; therefore, is capable of bringing forth fruit, some an hundred, some sixty and some thirty-fold, indicating different degrees of fruitfulness even of the good ground. In the measure that the heart is kept free from worldliness, riches and pleasure, the good seed matures.

**October 26**  
**The Stilling of the Storm**  
**Mark 4:35-41**

**Golden Text:**—"What manner of man is this, that even the wind and the sea obey him?"—Mark 4:41.

Jesus was a great Teacher, as was shown in the parable of last lesson, but Mark's aim was to show Him as the divine Servant doing mighty deeds. Hence after the parables are presented deeds which show Him to be the master of the forces of nature, demons, diseases and death. His mastery of the forces of nature is the particular deed shown in this lesson.

**I. Jesus and the Disciples Crossing the Sea (vv. 35, 36).**

Weary with the teaching of the day, He proposes that they take a ship to the other side of the sea, the aim doubtless being to escape the crush of the multitude. They did not delay, for "they took him even as he was in the ship."

**II. Overtaken by a Storm (v. 37).**

Storms were frequent on Galilee, but this was an unusual storm. It was a furious tempest, so great that the waves beat into the ship and that it was full. Even though Jesus was in the boat with the disciples they were overtaken by a storm. It is not God's will that we should escape the storm. To follow Christ does not necessarily mean smooth sailing or cloudless skies. Indeed, it rather implies that we will have to encounter storms. However, those who have Christ on their boat cannot sink.

**III. Jesus Himself in the Storm Tossed Boat (v. 38).**

The day had been a very strenuous one and He was weary. In the midst of the turbulent elements He was resting in sleep. He who made the sea could well lie down and sleep though the storm did violently rage. His being asleep did not indicate that he was indifferent to the need of His disciples.

**IV. The Terrified Disciples (v. 38).**

In their minds nothing but disaster and death awaited them. There was absolutely no danger, for no boat can go down regardless of the violence of the storm which has Christ on board. The disciples were not only terrified, but they chided Him for sleeping while they were in such great danger. It was all right for them to come to Him for help, but it was presumptuous on their part to make a demand upon Him.

**V. Christ's Rebuke (vv. 39, 40).**

He arose and rebuked the wind. Unless we see Him as the God-Man we will be perplexed. For we see a human being sleeping because of exhaustion and then we hear the divine voice of the Creator and Ruler of the universe. He who was asleep has power to rebuke and calm the raging elements.

1. The Wind (v. 39). This showed that He had power over the elements of nature for at His command the wind ceased and there was a great calm.

2. The Disciples for Their Lack of Faith (v. 40). They were looking upon their circumstances instead of upon their Lord. In view of all that the

disciples had seen and heard they should have been without fear in the company of Jesus. Let us learn to trust Him for He has power over all things.

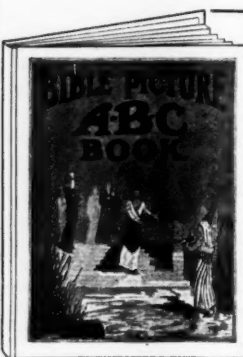
**VI. The Effect upon the Disciples (v. 4).**

They were filled with great fear. A little while ago they were afraid in the face of a storm. Now they are afraid in the presence of the Lord. Frequently marvelous deliverances by the Lord so effect God's children that they are more alarmed over the presence of a divine being than they are by the threatening perils. Let us see that standing in our midst though unseen today is our Lord, and that despite the raging of the storms we can hear His voice of peace.

**November 2**  
**The Prodigal Son—World's Temperance Sunday**  
**Luke 15:11-2:24**

**Golden Text:**—"I will arise and go to my father."—Luke 15:18.

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### III. The Son's Degeneration (vv. 13, 14).

He had a good time while his money lasted but the end came quickly. The indications are that his course was soon run. From plenty in his father's house to destitution in the far country was a short journey. The sinner is soon made to realize the famine when his very powers which ministered to his pleasure are burned out.

### IV. The Son's Degradation (vv. 15, 16).

He had no friends now to help him when his money was all gone, so he was driven to hire out to a citizen to feed swine. It was quite a change from a son in his father's house to feeding hogs in the far country. So it is; those who will not serve God are made slaves to the Devil to do his bidding (Rom. 6:16). How vividly this portrays the history of many men and women about us. And yet it is a picture of the inevitable consequences of sin. In his shame and disgrace he could not even get the necessary food. The coarse food of the hogs was denied him.

### V. The Son's Restoration (vv. 17-24).

1. He Came to Himself (v. 17). When he reflected a bit he was made conscious that though he had wronged his father and ruined himself, yet he was a son of his father. In the days of his sinning he was beside himself. The sinner continues in his sin because he is insane. The world calls the sinner who leaves off his evil ways crazy, but in reality he just becomes sane. If we could but get sinners to think seriously of their condition it would be more easy to get them to turn from their sins.

2. His Resolution (v. 18). His reflection ripened into resolution. The picture of his home where even the hired servants had a superabundance, moved him to make a decision to leave the far country and go home.

3. His Confession (vv. 18, 19). He acknowledged that his sin was against heaven and his father—that he had forfeited his right to be called a son, and begged to be given a place as a hired servant. The sinner not only should make a resolution, he should confess his sin; for "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

4. His Action (v. 20). Action was needed. Resolution will not avail unless accompanied with action. When the confession is genuine, action will follow. Some one has said that the road to hell is paved with good resolutions.

5. His Reception by His Father (vv. 20-24).

The father had not forgotten his son. During these years he longed for his return. He must often have looked for him, for he saw him when he was a great way off. So anxious was he for him that he ran to meet him and fell upon his neck and kissed him. So glad was the father that he even did not hear his confession through, but ordered the tokens of honor to be placed upon him, receiving him back

into a son's position. Then the feast was made, expressive of the joy of his heart. God is love. Jesus came to reveal God. This parable makes bare God's

heart. Every teacher should strive to present this lesson so as to show God's forgiving mercy—His willingness to receive back His wayward child.



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## EIGHTH PERIOD—DIVIDED KINGDOM

- October 5—Elijah at Mt. Carmel, 1 Kings 17, 18.
- October 12—Elijah at Horeb, 1 Kings 19-22.
- October 19—Translation of Elijah, and Call of Elisha, 2 Kings 1, 2.
- October 26—Ministry of Elisha, 2 Kings, 3, 4.
- November 2—Healing of Naaman, 2 Kings 5.

### ELIJAH AND AHAB

#### 1 Kings 17-19

#### 1. Elijah in Hiding, 17:1-24.

Nothing is known of Elijah's previous history, not even why he is called the "Tishbite" (v. 1) except, as suggested in the Septuagint translation, that the town of Tishbeh is meant, which was in the Gilead region east of the Jordan. A comparison of Deuteronomy 11:16, 17 shows that the judgment he announces (v. 1) was threatened by Jehovah for such iniquity as that now prevailing; but of course the divine impulse must have come upon him to apply it in this instance.

His hiding "by the brook Cherith" (v. 3) was necessary to preserve him from the wrath of Ahab when his words were fulfilled. His being fed by "the ravens" (v. 4) will raise no question in the minds of any who accept the supernatural in the Bible, and for those who do not this commentary can have little value. The theory of some that the Hebrew word translated "ravens" might be rendered "Arabians," and that he was normally provided for by passing merchants of that region, is not generally accepted by evangelical scholars and would be only less a miracle than the accepted text.

Zarephath, or Sarepta, was in the country whence Jezebel had come, and which was visited by the famine also. The cause for Elijah's removal there is stated in verses 7-9, but there was a deeper reason in the new testings that were to come to him for the strengthening of his faith in view of the climax later on. Nevertheless, we are not to forget the lesson God had to teach the widow also, and to us through her. See Christ's testimony in Luke 4:25, 26.

#### 2. Meeting with Ahab, 18:1-46.

"The third year" is spoken of here, while James says (v. 17) "three years and six months," a discrepancy which may

be explained by saying that the drought had been experienced six months (the time between the early and latter rains in March and October respectively) before Ahab realized the situation and became incensed against the prophet.

Fire was the element over which Baal was supposed to preside, which explains verse 24. Observe the simplicity and faith of Elijah's prayer (vv. 36, 37). His command (v. 40) was justified as a magistrate of God (Deut. 13:5, and 18:20)

#### 3. The Results Following, 19:1-21.

There seems to be no explanation of Elijah's flight (vv. 1-4) except the natural one of great depression following great spiritual exaltation. God could have preserved him from this had He so willed, but it is good for all of us to know that we are but flesh (James 5:17) and "that we have this treasure in earthen vessels" (2 Cor. 4:7).

We are impressed with the condescension of God in the supernatural provision for Elijah's physical needs of which he himself had thought nothing (vv. 5-8); and the no less condescension in instructing and continuing to use him as indicated in the subsequent verses.

The exhibition of divine power (vv. 11-13) had the effect of restoring the prophet to a spiritual equilibrium where he could listen to further commands (vv. 15-17) and receive the rebuke his conduct merited (v. 18). It is notable that the three persons he is to anoint are all to be employed, though in different ways, as God's instruments of judgment upon idolatrous Israel. The 7,000 mentioned is not to be taken literally, but as meaning a certain complete number of faithful ones of whom God was cognizant though the prophet was not.

Elisha was one of these (v. 19) who had doubtless been educated in the schools of the prophets of which we shall hear more, and who recognized the falling of his master's mantle upon him as his divine call.

When Elijah says: "What have I done to thee?" (v. 20) he seems to mean: "Do not disregard it. Bid thy loved ones farewell, but remain faithful to thy call."

### Questions

1. Have you read Deuteronomy 11: 16, 17?
2. Have you located Zarephath?
3. Can you give the context of Luke 4:25, 26?

4. Can you quote Elijah's prayer on Mt. Carmel?

5. Name seven particulars in which the natural features of Mt. Carmel correspond with this narrative.

6. How shall we explain God's acting towards Elijah at Horeb?

7. How explain the 7,000?

8. How does verse 15 show God's power over heathen nations as well as Israel?

### CLOSE OF AHAB'S REIGN

#### 1 Kings 20-22

#### 1. His Dealing with Ben-hadad, Chap. 20.

Among the remarkable chapters of this book the present stands out distinctively, but we shall be unable to give it the consideration it should have if we forget God's purpose in dealing with Israel. It has been reiterated that He is using that people as an instrument in the redemption of mankind, and especially as a witness to Himself before the nations. This explains everything in their history, and to ignore it is to make that history like a tale of the Arabian nights. We should remember also that what is written is oftentimes the barest outline of what was said and done, and while we are by no means to fill in what we please, yet the omissions should have a qualifying influence in our understanding of the record.

"Ben-hadad" means the son of Hada, and is a general title for the Kings of Syria of that period, like the Pharaohs of Egypt or the Caesars of Rome. He was a descendant of the king met with in Baasha's reign (15:20). The thirty-two kings with him (v. 1) were petty tributary princes, rulers over cities in his neighborhood.

His claim for tribute (v. 3) would have been acceded to had he not overreached himself (vv. 5, 6), and had not frightened Ahab been encouraged by his subjects (vv. 7-11).

What an evidence we have of God's goodness and providential purpose in Israel in verse 13! Wine and panic explain the victory from the human side, but God's interposition from the divine side (vv. 19-21).

If this victory was great, that of the succeeding year was greater (vv. 22-30). Note the relative size of the armies (v. 27), and the giving way of the walls under the weight of those who there made a stand against Israel.

Ahab's clemency to Ben-hadad (vv. 31-34) was a repetition of Saul's disloyalty to God in the case of Agag (1 Sam. 15) and explains the circumstance following (vv. 35-43). The parabolic manner of the prophet in announcing Ahab's judgment suggests Nathan's dealings with David (2 Sam. 12).

#### 2. His Dealings with Naboth, Chap. 21.

Note that Naboth's refusal to Ahab was not disregard for him, nor for selfish reasons, but from obedience to God. (Compare verse 3 with Lev. 25: 23; Num. 36:78). "Sons of Belial" (v. 10) means "ungodly men."

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For the fulfilment of verse 19 compare the next chapter, verses 37 and 38. The phrase, "sold thyself to work evil," means that he allowed evil to get the mastery over him. (Compare Rom. 7:11). For the fulfilment of verse 23 compare 2 Kings 9:30-37. Note God's mercy to the penitent (vv. 27-29) and compare 2 Kings 9:21-26.

### 3. His Dealings with Jehoshaphat, Chap. 22.

Verse 3 indicates that Ben-hadad had not fulfilled the covenant with Ahab he had been so ready to make (compare 20:34).

Jehoshaphat, king of Judah, has not been met with before, but a history of his reign is found in the concluding verses of the chapter. He is a striking Old Testament type of the New Testament Christian who forms entangling alliances with the world, but more is said concerning him in 2 Chronicles 18.

Note the piety of Jehoshaphat (v. 5), and observe that a good man is sometimes found voluntarily in bad company.

Micaiah (v. 9) was in prison because of his faithful testimony to God against Ahab. Zedekiah was one of the false prophets (v. 11), but what worship he represented, now that Baalism had been discredited, is difficult to say; but certainly not that of Jehovah.

Observe the temptation placed before Micaiah and the manner in which he met it (vv. 13, 14). His words in verse 15 are ironical, but those of verse 17 are a prediction of the defeat that followed. It is he who speaks in verses 19-23, for a commentary on which see 1 Samuel 18, and also the first two chapters of Job. With verses 24 and 25 compare Jeremiah 20:1-6.

Observe that Jehoshaphat's "unholy alliance" nearly cost him his life (vv. 30-33), but it taught him a lesson (v. 49).

### Questions

1. In what light are we to interpret the marvelous transactions in this book?
2. Who was Ben-hadad?
3. How does this lesson illustrate the cowardice and the courage of Ahab?
4. How does it illustrate the goodness and mercy of God?
5. How many of the marginal references have you examined?
6. What is the meaning of "sons of Belial"?
7. Of what is Jehoshaphat a type and why?
8. With what prophet may Micaiah be compared?

### ELIJAH'S TRANSLATION

#### 2 Kings 1, 2

#### 1. His Last Commission, Chap. 1.

The story of Ahaziah's reign in the last chapter of 1 Kings, and the first verse of this lesson is a close link between the two books. It indicates that the death of Ahab and the accession of his son gave occasion to the Moabites for this uprising, the first since their conquest by David (2 Sam. 8:2).

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"Baalzebub" (v. 2) "the lord of the fly" was the name under which the sun-god Baal was worshiped at Ekron, the city of the Philistines lying nearest to Ahaziah's capital, Samaria. Probably the name comes from the supposition that he produced the flies and was consequently able to protect against them as a pest. The name is not to be confounded with "Beelzebub" of Matthew 10, although there may be a relation between the two. Observe the phrase at the beginning of verse 3, and recall what we have learnt about the Christophanies of the Old Testament.

In verses 9-12 Elijah, as the representative of God, is speaking in judgment against malefactors, for such the soldiers and the king behind them must be regarded. Had Elijah been apprehended of them it would have meant his death and a victory of the kingdom of darkness over the kingdom of light. How the fire came down and consumed the soldiers is not stated.

## 2. His Last Journey, 2:1-11.

The localities in the first five verses—Gilgal, Bethel, Jericho, were doubtless where schools of the prophets had been established, as far back as Samuel's time (1 Sam. 7:15-17). These schools were for the training of godly youth in the law of God and the experience of a holy life. Elisha seems to have been among them while Elijah was their head at this period (v. 3). The awesome event about to transpire seems to have been revealed to them to some extent, explaining their communications to Elisha as well as his determination not to separate from Elijah till the end. The latter's indisposition to have himself accompanied is difficult to explain, some attributing it to his purpose of testing the fidelity of Elisha as qualifying him for his succession.

Of what earlier events does verse 8 remind you? How would you interpret Elisha's request in verse 9? Shall we say that it refers to Deuteronomy 21:17, where the law of the first-born is recorded? Elisha would have Elijah regard him as a first-born son, and give him, as compared with the other sons of the prophets, a richer measure of his prophetic spirit. He did not ask twice as much of the Holy Spirit as Elijah had, which even on natural grounds Elijah could not have granted him. It is as a prophet that Elijah replies in verse 10. The translation in verse 11 suggests that of Enoch, that of Christ Himself, and that of the Church yet to occur (Gen. 6:24; Heb. 11:5; Acts 1:9; 1 Thess. 4:17).

## 3. His Last Token, 2:12-18.

Elisha's expression (v. 12) means that Elijah had been the true defense of Israel rather than its military strength in chariots and horsemen. That defense was seen in his combating of idolatry which was Israel's real and only enemy. How otherwise does Elisha express his grief in this verse?

Compare the reference to Elijah's mantle (v. 13; 1 Kings 19:19) and observe that its possession by Elisha is

a token that his petition is answered and he has been endued for the prophetic office.

Is his question (v. 14) an expression of doubt or a prayer of faith? What does the result show (v. 15)?

The desire of the sons of the prophets (v. 16) is difficult to explain on the supposition that they had any clear idea that Elijah had gone into heaven. "Into heaven," might be rendered "toward heaven," and it may be questioned whether the prophet really went into heaven. "In my Father's house are many mansions," and Elijah, for the time being, may have been located at some other happy stopping place.

## 4. His Successor's Inaugural, 2:19-25.

The concluding verses furnish two other tokens of Elisha's official character and power which may be considered in this lesson.

Of course it was neither the new curse nor the salt that healed the water and made it usable and fructifying to the ground (vv. 19-21), but the power of God. They were symbols. The new curse was necessary because every vessel used for a religious act in the service of Jehovah must be as yet unused, i. e., uncontaminated. The salt was a type of the purifying and restoring power which God would put forth on the spring.

The second evidence of Elisha's power (vv. 23, 24), has its difficulties. "Little children" in the margin of the Revised Version is "young lads," and there is good authority for so considering it.

In Lange it is suggested that the young people recognized him as a prophet and opponent of the popular idolatrous worship whose principal seat was at Bethel. Therefore they called to him in mockery, "What dost thou want here among us?"

The epithet "bald head" was a standing insult for old or reverend people whether they were bald or not. It was not so much scorn of Elisha as of Jehovah Himself. (Compare Exod. 16:8; Acts 5:4, etc.)

She-bears are ravenous, but how two could tear forty-two young people must remain a mystery for the present.

## Questions

1. What is the meaning of "Baalzebub"?
2. Who commissioned Elijah in this case?
3. How many illustrations of swift judgment on sin does this lesson contain?
4. What may be understood by "the schools of the prophets"?
5. How has Elijah's desire to be alone been interpreted?
6. How do you understand Elisha's request of Elijah?
7. Of how many "translations" does the Bible speak?
8. What is the meaning of the "chariots of Israel and the horsemen thereof"?
9. Why did Elisha use means in healing the waters?
10. How would you try to explain the cursing of the children?

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## ELISHA'S MINISTRY BEGINS

### 2 Kings 3-5

#### 1. Maneuvering an Army, Chap. 3.

The incident about Mesha (vv. 4, 5) is interesting from the point of view of biblical criticism. This is the only time he is mentioned in sacred writ and his name does not appear in profane history. For this cause objectors to the Bible have demanded proof of his existence at the time named. Also, was Moab noted for its wool? Was it tributary to Israel at this period? Did this rebellion occur, etc.?

It was impossible to answer these questions outside of the Bible until about forty years ago when the "Moabite Stone" was discovered, on which an inscription by Mesha recorded all these facts.

What earlier alliance does this between Judah and Israel recall (v. 7)? What earlier situation does Jehoshaphat's inquiry recall (v. 11)? Note the outward respect, at least, which the three kings pay to Jehovah's prophet (v. 12).

Why Elisha calls for the minstrel (v. 15) is not clear, except as a way of quieting his mind in the midst of turbulent scenes of battle, and so preparing him in the physical sense, to listen to God's voice. In our own experience we see the value of worshipful hymns as we approach the throne of grace.

How water came "by the way of Edom" (v. 20), may be explained by a shower or cloudburst. The water was reddened by flowing through the red earth of Edom, an effect heightened by the red light of the morning sun (v. 22).

The act of the king of Moab (v. 27) was not exceptional, but his thought in presenting the sacrifice upon the wall was probably that the besiegers beholding it might fear the heathen divinity to whom it was offered. He would now be appeased, presumptively in favor of his subjects, and it would go hard with their opponents. The meaning of "indignation against Israel" is obscure. Some understand it as indignation the Israelites themselves felt at this act so abominable in their sight, and which made them prefer to renounce further possession of Moab than to pursue the conflict. Or, it may mean that God's wrath fell upon them for returning home with their work of judgment half done.

#### 2. Ministering to Individuals, Chap. 4.

Notice the contrast between a poor woman (vv. 1-7) and a rich one in the verses following. Both have needs which only God can supply, and He is as ready to show His power in the one case as in the other, and His prophet makes no distinction between them in his ministry.

In the story of the Shunamite notice that out of modesty and respect, when the prophet calls her (v. 15) "she stood in the door." "It is well" (vv. 23, 26) is not to be understood as prevaricating, but as wishing to be left alone for the present.

The prophet's staff (v. 29) was the badge of prophetic office. Recall Moses' rod which was the symbol of divine power. It seems an error for Elisha to have dispatched his servant on this commission, but prophets are not infallible except where they speak or write by inspiration of God. (Compare Nathan in 2 Samuel 7.) In his desire to hasten matters, hoping the child was not quite dead, he hurries his servant hence; but he has to learn that he cannot delegate God's grace and power according to his own will.

How does Elisha's action (vv. 33-35) compare with Elijah's under similar circumstances? The miracle that follows corresponds closely with that in chapter 2, verses 19 to 22, and may be understood in the same way. The concluding miracles of the chapter suggest Christ's multiplication of the loaves and fishes; but the difference is that here there was no multiplication, but the men were satisfied with the little each received. It was a miracle wrought on the men rather than the food.

#### 3. Magnifying His Office, Chap. 5.

That is a noticeable phrase in verse 1, "by him the Lord had given deliverance unto Syria," which shows that the inspired annalist regards Jehovah as the God of the whole earth without whose providence even the heathen nations gained no victories.

Observe God using "the weak things of the world" in the case of the little maid (v. 2), whose testimony influences the general, and the kings of Syria, and Israel, to say nothing of the prophet, and is handed down as a force for righteousness and truth for thirty centuries!

Both kings misunderstood the situation, however, he of Israel being without excuse. It is this that gives Elisha the opportunity to magnify his office (v. 8), which he does again in the case of Naaman (v. 10). The Syrian's greatness made no difference, he must be healed like any other leper, solely by the power and grace of God. The prophet's humility and disinterestedness are established by his reply in verses 15 and 16.

Naaman's request for earth (v. 17) was not superstition but reverence. His request in verse 18 indicates a tender conscience rather than a compromising spirit, or the prophet could hardly have bidden him "go in peace."

#### Questions

1. Give the story of Mesha and its value as evidence of the truth of the Bible.
2. What three kings were in this combination against Moab?
3. Why, probably, was the king's son offered on the wall of the city?
4. What lessons may be drawn from Elisha's treatment of the two women?
5. What lesson was Elisha to learn from Gehazi's failure?
6. How does the miracle of the food differ from that in the gospels?
7. How does Elisha magnify his office in the case of Naaman?

8. In what two ways is Naaman's conversion established?

## YOUNG PEOPLE'S TOPICS

(Continued from page 70)

product of His unfulfilling promises, and which becomes in the believer's life, the secret of overcoming.

Faith is based on knowledge. In order to obtain an increase of faith, there must be growth in the knowledge of God, for faith cometh by hearing, and hearing by the Word of God. In His Word, God reveals Himself to His people. The Spirit bears witness to the truth and the great spiritual verities become the soul's great certainties. This is the victory that overcometh the world—even your faith. "Have faith in God."

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# Missionary Department

Robert H. Glover

**"I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints"**  
—Jude 3 (R. V.).

It is one thing to be "contentious," as in 1 Corinthians 11:16; it is quite another to "contend earnestly," as in the text above. The Holy Spirit who inspired the New Testament writings discountenances the one, but urges the other. Nothing is more unbecoming in a Christian than a contentious spirit that is always eager to "pick a bone" with a fellow believer on some fine point of doctrine or minor matter of Christian conduct.

But to contend earnestly for the faith, the body of God-given and essential Christian truth, is not merely commendable, it is a sacred and solemn obligation laid upon all believers. They are to fight in its defense, to guard it jealously as a sacred deposit placed in the hands of trustees—"delivered to the saints." They are to watch over its purity, and resolutely contend for it against all who attempt to corrupt or destroy it. This is a part of the duty of every true Christian, no less than to keep the faith for his own salvation and to propagate it for the salvation of others.

What need there is for this exhortation today, when the very central truths of Christianity are being rejected and made the object of attack by those who claim to be Christian leaders and teachers—not merely in this country, but actually on the mission fields as well!

Statements which have recently come to our ears from most trustworthy sources concerning the lengths to which some of these liberals have gone, in China, India and other fields, in casting aspersions upon the Word of God and the person and work of Christ, thus undermining the faith of native converts and workers, are truly appalling. And then, to add insult to injury, they presume to charge those who have never altered their position, but remain true to the gospel as they have always believed and preached it, with being schismatics and controversialists. They are apparently oblivious of the fact, so patent to every fair observer, that it is they themselves who have raised the issue and are therefore the schismatics and controversialists.

Nothing more deplorable could well be imagined than this rending of the missionary forces by those who are repudiating the very foundations of the Christian faith by substituting a new gospel of ethical teaching and human improvement for the old gospel of divine grace and regenerating power, which has wrought such mighty miracles of transformation in the lives of multitudes in every mission field. One trembles to think of the results to the whole missionary enterprise of this subtle and cruel blow of the adversary, administered by those who have renounced

the Christian faith while professing to be its propagators. One thing is clear, and that is the duty of all who still believe and love the old gospel to "contend earnestly for the faith once for all delivered unto the saints," by discriminating clearly as to what kind of missionary message and work they identify themselves with, whether as missionaries in going or as supporters in sending. The issue is as unmistakably plain as it is serious, and calls for a squarely consistent and uncompromising stand on the part of every Christian, in whatever relation he may bear to the missionary enterprise.

## WHAT THE WORLD NEEDS

"This is a lost world to be saved, and not simply an ignorant world to be educated."—*Selected.*

## THE OUTLOOK OF MISSIONS IN TURKEY

Dr. James L. Barton, foreign secretary of the American Board, describes the missionary situation in Turkey as on the one hand fraught with grave difficulties, and on the other hand pregnant with possibilities for good. The expulsion of Armenians and Greeks, following out the terms agreed upon by the Lausanne Conference of 1923, has left only a few Christians in the country, outside of Constantinople, since the Christian constituencies throughout Turkey were composed mainly of Armenians and Greeks. For the same reason the mission schools are deprived of the bulk of their teachers, and the hospitals of their valuable assistants, only a small staff of American missionaries being left to man these institutions. The large educational work in the Constantinople area, including the well-known Robert College, is in full operation.

The action of the Turkish National Assembly in decreeing that no religion of any kind shall be taught in any schools recognized by the Government, and that no foreigner shall be allowed to practise medicine in Turkey, has struck another heavy blow at missionary work. As a slight offset to the last restriction, those doctors who had received a license to practice in Turkey before the war are granted the privilege of continuing.

Over against these dark features Dr. Barton sees some encouraging signs. The mass of the Turkish people, including the best educated of the leaders, have come to feel the need of American schools and philanthropic institutions, having seen their good effect upon the Armenians and Greeks, who hitherto have so largely availed themselves of these privileges. Faced by serious problems in their new and ambitious program of nationalism, the best of Turkish officials are beginning to realize their lack of knowledge and experience. Indeed, a new and general

desire for learning and improvement is noticeable, and this means an open door of missionary opportunity.

It is true that for the present the missionary is handicapped by severe restrictions, prompted by a deep-seated prejudice against Christianity and a suspicious fear of its motives and influence. Nevertheless it is hoped and believed that tact and patient perseverance on the part of the Christian teacher will gradually triumph over prejudice and suspicion in the pupil, and that ultimately the door of approach to the Turkish heart will open wider and wider.

Meanwhile, as we pray for the missionaries within Turkey, with their big problems and need of reinforcements, let us not forget the need also of the large Christian populations exiled from Turkey and now in Syria, Greece and the Russian Caucasus, which stand no less in need of missionary help than before.

## ACROSS THE AFGHAN BORDER

Further details are now at hand concerning the entrance of the first missionaries into Afghanistan last May, of which brief mention was made in our July issue.

After negotiations extending over a long time between the Presbyterian missionaries at Meshed, Persia, and the Central Afghan Government, through the American Ministers in Teheran, with the help also of friendly Afghans who had visited the mission station at Meshed, the much desired permit finally came for four of the missionaries to make a visit to Herat, a city in northwestern Afghanistan, seven or eight days' travel from Meshed.

*The Missionary Review of the World* for September contains a most interesting account of the three weeks visit of this party, consisting of Rev. and Mrs. D. M. Donaldson and Dr. and Mrs. R. E. Hoffman. They were treated with marked courtesy by the Vizier (head official) and his staff, and were given the freedom of the city. They made many friends among the people, and Dr. Hoffman saw over a hundred patients daily, performed sixty-nine operations, and arranged for some more difficult surgical cases to go to Meshed for attention.

The missionaries were much impressed with the physical vigor of the Afghans, their frankness of manner and speech, and the new spirit of progress which was in evidence, particularly in what is known as the "young Afghan movement." As to religion, they found in Herat both Sunni and Shiah Mohammedans, and Jews, and were agreeably surprised to discover that religious tolerance is to a certain extent a recognized fact, despite Afghanistan's traditional Moslem fanaticism and intolerance.

Altogether the visit seems to have been a marked success, and it is confidently hoped that it will prove to be a stepping-stone to a speedy permanent entrance into that hitherto closed land for missionary work.

God is surely answering prayer and breaking down the last barriers in the path of world evangelization.

Moody Bible Institute Monthly



## WITH THE JEWS IN PALESTINE

During April 802 Jewish immigrants entered Palestine; during May, 938; during June, 1,795. The number for June is the largest for any month since the British occupation, and raises the Zionists' hopes that a new tide of Jewish immigration into the Holy Land has set in.

There are now eighty-five Jewish colonies in Palestine, and as the number steadily increases the realization of the longed-for Jewish homeland comes ever nearer.

In a recent address in London, Dr. Weizmann, leader of the Zionist world movement, stated that the political position of the Jewish national homeland, as well as the Zionist movement in general, has considerably improved. Recent events in the Near East have contributed greatly toward bringing about a favorable change of opinion in influential English circles with regard to Palestine.

During the period from March, 1921, to June, 1923, nearly a million dollars were spent on agricultural development. This money was used in improving existing farm settlements and creating new ones, in afforestation, in a school of agriculture for girls, a girls' farm, an agricultural museum, and in the maintenance of the Agricultural Institute and Experiment Station, which labors for the improvement of farming.

According to the British Colonial Office, work is to be begun this year on the River Jordan with the purpose of utilizing its water power for the electrification and irrigation of the land. One electric power station is already functioning successfully at Jaffa.

The Judea Insurance Company, Ltd., will shortly open its offices, its president, Judge Jacob S. Strahl, having sailed for Palestine in July. The company is incorporated in Palestine with a capitalization of \$25,000.

Arrangements are being made for the transfer of the famous Slobodka Yeshibah (Rabbinic College), near Kovno, Lithuania, to Jerusalem. The principal of this school is in Palestine to secure permits for the students to settle there.

Exports from Palestine to the United States were thirty-four times as great in 1923 as in 1921, and constituted twenty-two per cent of the total exports.

Rev. S. B. Rohold of Haifa reports having sold during the past quarter 674 copies of the Bible, in whole or in part in eight different languages.

Rev. E. O. Jago of Jerusalem writes: "The Jews of Jerusalem are showing a new interest in the gospel. Four of us are kept busy in the night classes, with full liberty to speak of the things of God, and our Saturday meetings fill all the available benches in our tabernacle. A great change has taken place."

## KING FEISAL GETS TWO BIBLES

During the past year the agent of the American Bible Society at Cairo, Egypt, while visiting Mesopotamia, presented a Bible to King Feisal at Bagdad. The Bible Society report says: "A special

copy of the Arabic Bible, beautifully printed and bound at the Beirut Press, was presented to King Feisal; and this interesting fact is narrated, that there lies on the King's table, where he keeps the books he really uses, a copy of the Bible, New Testament included, that had been presented to him by the Jews of Bagdad!" The secretary remarks: "Truly a remarkable channel for propagating the gospel of Jesus Christ—from a Jewish community to their Moslem King."

## GERMAN MISSIONS REINSTATED

Many will rejoice to know that the British Government has acted favorably upon the recommendation of British missionary societies in deciding to remove all discrimination against German missions in British crown colonies, protectorates and mandated territories. There still remains, however, the serious difficulty of the lack of money to restore and carry on these fruitful missions, owing to present financial conditions in Germany. This is a matter for earnest prayer.

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## PRESENT PRECIOUS PROMISES 2 Peter 1:4

1. We have Life (John 3:15, 16; 10:10).
2. We have Peace (John 16:33).
3. We have Liberty (Gal. 2:4).
4. We have a High Priest (Heb. 4:14).
5. We have Fellowship (1 John 1:3, 6, 7).

—Charles Colas.

## THE SINNER'S CONDITION AND GOD'S PROVISION Isaiah 53:6

1. *Condition of Every Unsaved Person.* "Gone astray."
2. *Cause of Sin in the Individual.* "Turned to his own way."
3. *Cure from Sin Found in Christ.* "Laid on him."

—Author Unknown.

## TEN THINGS ABOUT GOD Psalms 36:5-9

1. God's mercy (v. 5).
2. God's faithfulness (v. 5).
3. God's righteousness (v. 6).
4. God's judgments (v. 6).
5. God's preservation (v. 6).
6. God's loving kindness (v. 7).
7. God's provision (v. 8).
8. God's pleasures (v. 8).
9. God's fountain (v. 9).
10. God's illumination (v. 9).

—L. J. Derk.

## JUSTIFICATION

1. *What Justification IS* (Deut. 25:1; Rom. 4:2-8).
2. *The Origin of Justification:* Grace. "Being justified freely by his grace" (Rom. 3:24).
3. *The Medium of Justification:* Blood. "Being justified by his blood" (Rom. 5:9).
4. *The Application of Justification:* Faith. "Justified by faith" (Rom. 3:28).
5. *The Effect of Justification:* Peace. "Peace with God" (Rom. 5:1).

—Percival Cundy.

## GOD'S MESSENGERS

1. *Nathan to David.* "The Lord sent Nathan to David" (1 Sam. 12:1-7). His message: "Thou art the man." Conviction.
2. *John the Baptist to Israel.* "A man sent from God, whose name was John" (John 1:6). His message: "Repent ye" (Matt. 3:2). Repentance.
3. *Ananias to Saul.* "The Lord even Jesus . . . hath sent me, that thou mightest receive thy sight and be filled with the Holy Ghost" (Acts 9:17). Acceptance.

—Percival Cundy.

## IN CHRISTIAN WORK THERE MUST BE—

1. Purpose (Phil. 3:13).
2. Preparation (2 Tim. 2:15).
3. Patience (Rom. 12:12).
4. Perseverance (Eph. 6:18).
5. Prayer (Col. 4:2).

—Fred S. Shepard.

## THE GREAT DRAUGHT OF FISHES Luke 5:1-11

1. **Jesus is a Good Paymaster.** He borrowed an empty boat and filled it, good measure, pressed down and running over.
2. **Jesus is a Wise Counsellor.** He told His disciples where and when to let down their nets with the most profitable results. Proverbs 1:5,6; Psalm 37:23.
3. **Jesus is a Great Benefactor.** They who were simply fishers for fish were made fishers of men. As David said, "Thy gentleness hath made me great" (Psalm 18:35). This story might be used in another way as suggested by James H. Todd, of Australia. For example, there is in it—  
*Failure*—Caught nothing.  
*Faith*—"At Thy word."  
*Fullness*—Boat load.  
*Fellowship*—Called to be partners.

—James M. Gray.

## PEEPS THROUGH THE PEARLY GATES OF PARADISE

### Revelation, Chapters 21, 22

- I. **What the Apostle John Saw.**
  1. A New Heaven and New Earth (21:1).
  2. The Holy City (21:2).
  3. The Bride, the Lamb's Wife (21:9).
  4. The Great City (21:10). Holy Jerusalem.
  5. The Light of the City (21:23). The Lamb.
  6. A Pure River of Water and Life (22:2).
  7. The Tree of Life (22:2-8).
  8. The Throne of God and the Lamb (22:3-8).
- II. **What the Apostle John Did Not See.**
  1. Sea (21:2).
  2. Tears.
  3. Death.
  4. Sorrow (21:4).
  5. Crying.
  6. Pain.
  7. Temple (21:22)
  8. Sun (21:23).
  9. Moon.
  10. Curse (22:3).
  11. Candle (22:5).
  12. Night (22:5)

Why? Because it is "The habitation of his holiness" and there is no sin there.

—J. M.

## THE CHRISTIAN'S EQUIPMENT

### 1 Corinthians 1:1-9

1. He is sanctified in Christ Jesus, v. 2.
2. He is endued for the service of Christ Jesus, vv. 4-7a.
3. He is waiting for the coming of Christ Jesus, v. 7b.
4. He is secured in the fellowship of Christ Jesus, vv. 8, 9.

—James M. Gray.

## THE FALL OF AI, OR THE POWER OF SECRET SIN

### Joshua 7:1-26

#### Introduction:

Context, chapter 6:18, 19, indicates Israel had been warned by God not to personally appropriate the silver and gold, etc., of Jericho, all was to be brought to the Lord's treasury. Israel's defeat at the hands of Ai due to the sin of Achan and reveals the power of secret sin in its effect upon God's people.

#### I. Israel's Sin (v. 1).

1. The sin was one of disobedience (1 Sam. 15:22).
2. The sin was the disobedience of one (Rev. 5:12).
3. The oneness of God's people revealed in New Testament (1 Cor. 12:12, 26).

#### II. Israel's Strategy (vv. 2, 3).

Notwithstanding the withdrawal of God's presence Israel went into battle but they went without God.

1. To acquire Ai, Spying the country.
2. To overcome Ai, Because few in number.

#### III. Israel's Stampede (vv. 4, 5).

1. It was cowardly, "They fled."
2. It was complete, "Their hearts melted."

#### IV. Israel's Sorrow (vv. 6-9).

1. Through Joshua and the elders.
2. Before the ark of the Lord.
3. With dismay and doubt filling the heart.  
(1) "Wherefore hast thou?"  
(2) "Would to God."  
4. Defeat acknowledged (v. 8).

#### V. Israel Searched (vv. 10-15).

1. By the God of man.
2. Through the man of God.

#### VI. Israel's Sentence (vv. 24-26).

1. Upon the one who disobeyed.
2. Executed by those who suffered because of the disobedience.

#### VII. Israel's Salvation (chap. 8:1).

1. There was victory when sin was put away.

#### Conclusion:

"Be sure your sin will find you out" (Num. 32:23). Defeat of God's people often caused by secret sin.

—E. D. Ferguson.

## The Readers of this Department

are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly

## THE HIDDEN STING

The sweetest thing this earth can bring,  
Comes to us on the busy wing  
Of honey-bee, who robs the flowers,  
That all this sweetness may be ours.

But catch this bee—friend on the wing,  
And he will wound with poisoned sting:  
Then naught of sweetness will remain,  
But tears and anguish, grief and pain.

O that one's friends whose love we crave,  
Who could from pain and sorrow save,  
Would now pluck out that cruel thing,  
That ruthless, heartless, hidden sting.

—Minot S. Morgan, D. D., in *The Presbyterian*.

## BE WHAT YOU WANT OTHERS TO BE

We make largely our own associates and friends, says *The Herald of Holiness*. Our ideals cannot rise higher than our personalities, and we are sure they should not. We have no right to insist upon more than we demonstrate possible by our own lives and achievements. We must be what we want in our friends and loved ones. In fact, we will only realize in our children or friends what we become ourselves. This point is forcibly presented in the following incident from the *Advance*:

One day a "mover's wagon" came past farmer Jones' gate. The wagon had in it a man and his family, and their household goods. The top or cover was made of white canvas. That was the way people moved from one part of the country to the other then.

Farmer Jones was friendly toward everybody, so he spoke to the "movers" and asked where they were going. "We are moving from Johnstown to Jamestown," they told him. "Can you tell us what kind of neighbors we will find in Jamestown?"

Farmer Jones dropped his head a moment in thought, then he asked, "What kind of neighbors did you find in Johnstown?"

"The very worst kind," they said; "our neighbors were gossip and unkind and indifferent—we were glad to move away."

"You will find the same kind of neighbors in Jamestown, exactly the same!" he told them.

The next day another "mover's wagon" came past farmer Jones' gate. He greeted them in his friendly way, and asked where they were going. "We are moving from Johnstown to Jamestown," they told him; "can you tell us what kind of neighbors we will find there?"

"What kind of neighbors did you find in Johnstown?" he asked.

"The very best," they told him. "Our neighbors were kind, considerate, and very nice, indeed. It almost broke our hearts to move away."

"You will find the same kind, exactly the same, in Jamestown," farmer Jones told them as he bid them Godspeed.

"That's the way of the world," farmer Jones said to himself, as he walked back to the house. "If you want to have friends, you will have to be a friend. If you want to see good in other people you will have to let them see good in you. As you measure to your neighbor he will measure back to you."

October, 1924

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42	4.7%	54	5.9%	66	7.1%	75	8.5%
43	4.8%	55	6.0%	67	7.2%	76	8.6%
44	4.9%	56	6.1%	68	7.3%	77	8.7%
45	5.0%	57	6.2%	69	7.4%	78	8.8%
46	5.1%	58	6.3%	70	7.5%	79	8.9%
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## SAVING SALT

By J. W. Weddell

It is the salt that saves and sweetens things. "Put salt therein," said Elisha, at his initial miracle, and he cleansed the bitter waters. It is what God's grace does everywhere. The mission of Christianity always is to put salt into the lump. "Bring a new cruse, and put salt therein" (2 Kings 2:20). It was the salt of Abraham's faith that made Israel. It was the salt of saving grace that strengthened the church. No sacrifice or worship without it. "Every oblation of thy meat offering shalt thou season with salt" (Lev. 2:13)—typical of Christ's atonement. Is it preaching and witnessing? "Let your speech be with grace, seasoned with salt" (Col. 4:6)—the salt of evangelical doctrine—otherwise "foolishness," nothing more. Is it service and doing? "Ye are the salt of the earth; but if the salt hath lost its savour" (Matt. 5:13). Nothing counts unless it be done in the love of Christ. "Put salt therein." The Bible is only a cruse of blessing as it is recognized as the Revelation of God—the salt of inspiration. The church is only potent as it is instinct with the Holy Spirit—the salt of supernaturalism. Thus are we given life from on high to preserve this old world till He come.

Bring your new cruse, then: it is of God, if it have salt in it. The Sunday-school, the mission circle, the young people's society, the Forward Movement: All for good, if all for God. "Put salt therein."

If you ask the way to the crown—'tis by the cross; to the mountain—'tis by the valley; to exaltation—'tis he that humbleth himself.—J. H. Evans.

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## THE GOSPEL IN A NUTS HELL

God so loved the world, that he gave his Only begotten Son, that whosoever believeth in him should not Perish, but have Everlasting Life.

—A. M. McM.

## JESUS, THE POOR MAN

"Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. 8:9.

Jesus was the poorest man that ever walked the dirt roads of earth.

Born in poverty and reared in obscurity, He yet lived to enrich mankind. A stable was His birthplace, a manger was His cradle.

For thirty years He worked as a carpenter in a poverty-stricken and despised village which bore the scorn of men as they asked, "Can any good thing come out of Nazareth?" He began His ministry at the Jordan river with no temporal means, no income, and no vocation but to love God and to bless men. With no organization to help Him, with no patrons to enrich Him, He publicly began the life of poverty that ended at the tomb. He preached without price and wrought miracles without money. As far as we know He never possessed the value of a dollar.

How pathetic His words, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay His head"! He had no certain dwelling place. He was an itinerant preacher whose parish was the world. When invited, He entered men's homes for dinner; when unasked, He went hungry. He sought breakfast from a blooming fig tree, but found none. He ate grain from His hands as He walked through the fields of corn. He sent Peter to the sea for the fish that they might have the money for the temple tax. His support came from the gifts of a few women, and his treasurer stole part of the pittance put therein. He walked on over the hills of Judea and by the waters of fair Galilee, enriching men, Himself the poorest of all. He slept often under the open sky. In the wilderness without food, by Jacob's well without water, in the crowded city without a home—thus He lived and loved, toiled and died.

His value was thirty pieces of silver when sold—the price of a slave, the lowest estimate of human life. So poor was He that He must needs bear His own cross through the city till fainting He fell. In the potter's field He was nailed to that cross between two penniless thieves, stripped of His robe, the gift of love, for which inhuman soldiers gambled as He died. With no estate with which to endow His weeping and widowed mother, He bequeathed her to the love of the beloved John. His burial clothes were the gift of a friend, and He was laid at last in a borrowed grave.

Truly, Jesus was the poorest man that ever walked the dirt roads of earth.—John Matthews.

## "THE NATURE AND CONDUCT OF MY MIDWEEK MEETING"

### III

We have 52 church prayer meetings (mid-week) a year. We regard them as supremely essential for the deepening of the spiritual life of the individual members and the church as a whole.

The method of the meetings varies with the different times of year, and the needs as they arise. Last year a class on teacher-training was imperative and as there was no other time to put it in, we devoted 45 minutes of the prayer meeting hour and preceded it with thirty minutes of devotional service. At some periods we follow the Sunday-school lessons for the Bible instruction and find this stimulating. Often the pastor follows a series of topics covering Bible characters, books, periods and events. In every case the meetings center in and revolve about a Bible study and discussion. Always we have fully twenty minutes or more for singing and prayer.

It has become a custom to pool our requests for prayer: for the sick, absentees, strangers, the careless and indifferent, the unsaved in a Sunday-school class, the Sunday services, pastor, janitor, etc. This has become the very cream of the meeting. Often the pastor assigns a given request to someone to particularly remember.

Occasionally through the year a Sunday-school class or other church organization will be given the leadership of a meeting and a new group of people are enticed to attend. A recent meeting was in charge of the high-school students of the church. School was over and they were free to come and they came. The meeting was a refreshing one and revealed what is in some of the young people that we were not aware of.—Rev. Eaton B. Freeman, LaGrange (Ill.) Baptist Church.

Between the great things we cannot do and the small things we will not do, the danger is that we shall do nothing.—Monod.

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In a remote district of Wales a baby boy lay dangerously ill. The widowed mother walked five miles in the night through drenching rain to get a doctor. The doctor hesitated about making the unpleasant trip, "Would it pay?" he questioned. He would receive no money for his services, and, besides, if the child's life were save, he would no doubt become only a poor laborer. But love for humanity and professional duty conquered, and the little life was saved. Years after when this same child—Lloyd George—became Chancellor of the Exchequer, the doctor said, "*I never dreamed that in saving the life of that child on the farm hearth I was saving the life of the leader of Wales.*"

✦ ✦ ✦

### TOMORROW FOR TOMORROW

Would it not be better to leave tomorrow with God? That is what is troubling men; tomorrow's temptations, tomorrow's difficulties, tomorrow's burdens, tomorrow's duties. Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other upon earth; it is my little tame robin, which preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops on to the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops on to a little tree close by, and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing and goes fast asleep, and *leaves tomorrow to look after itself.* He is the best preacher that I have on earth."—H. W. Webb-Peploe.

✦ ✦ ✦

### HE PRACTICED WHAT HE PREACHED

A chaplain on the battlefield came to a man who was wounded, lying on the ground. "Would you like me to read you something from this book—the Bible?" he asked the soldier. "I'm so thirsty," replied the man; "I would rather have a drink of water." Quickly as he could the chaplain brought the water. Then the soldier asked, "Could you put something under my head?" The chaplain took off his light overcoat, rolled it and put it gently under the soldier's head for a pillow. "Now," said the soldier, "if I had something over me! I am very cold." There was only one thing the chaplain could do. He took off his own coat and spread it over the soldier. The wounded man looked up into his face, and said gratefully, "Thank you." Then he added feebly, "*If there is anything in that book in your hand that makes a man do for another what you have done for me, please read it to me.*"

October, 1924

## The Evangelistic Field

S. A. Woodruff

### SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

H. D. and Mrs. Kennedy, Elk Rapids, Mich., held a month's campaign at Hawargen, Ia. God richly blessed this campaign with many souls turning to the Lord.

The Hulme Evangelistic Party held a three weeks meeting in their home city, Akron, O., this spring and summer. They are now engaged in a great meeting near Logansport, Ind. Three churches united for the meeting.

Evangelist Dan Shannon just closed a successful revival campaign in the Skeels Baptist Church near Gladwin, Mich. There were many remarkable conversions resulting in 115 baptisms. Mr. Shannon is now in the midst of a tent meeting in Avondale, Mich. Many already have found the Lord.

Dr. E. DeWitt Johnston and party have just closed a community tent meeting at Goldsmith, Ind. Mr. Fred G. Fisher who was for ten years chorister in the "Billy" Sunday meetings, will assist Dr. Johnston this season. The party will have their headquarters at 136 W. Lake St., Chicago.

Morris Peterson writes: "I have just closed three fine meetings in Frederic, Wis., Milaca, and Princeton, Minn. The last two were union meetings. God gave us an old fashioned revival and many found the Lord as Saviour. There were big crowds out to all the services, and the convicting power of the Holy Spirit marked all the meetings. My next meeting will be in Portland, Ore., during the month of October."

Harry D. and Mrs. Clarke have been working at the Waldheim Camp Meeting, Allentown, Pa. Harry Clarke had charge of the music and work among the young people. As a result of his meetings 300 young men and women came forward and offered their lives for definite Christian work. Rev. W. J. Scheifley and Mrs. Clarke had charge of the children's work. Mrs. Clarke writes: "Our children's meetings have been a great inspiration to me. Those little boys and girls offered the most wonderful prayers for other unsaved boy and girl friends. The simple faith of a child helped many fathers and mothers to accept the Lord as their

Saviour. We praise the Lord for the wonderful blessings received." The Clarkes are now in a campaign at Shamokin, Pa.

Evangelist T. LeRoy Muir, of Andes, N. Y., just had a busy season in a large tabernacle. Services were held at Venice Center, Hancock, and Andes, N. Y., and at Forty Fort, Pa. Hundreds attended the services, and many were converted. Assisting Mr. Muir were Prof. R. E. Kauffman, of Dayton, O., as musical director, and Harold Nelson, of the National Bible Institute, New York City, as Bible teacher and pianist.

From September 7th to the 28th, the Bob Jones gospel staff were in a union tabernacle campaign at Clarksville, Tenn. The meeting was attended by great crowds, and God graciously poured His blessings upon it, giving many decisions and reconsecrations. Those comprising this staff of workers are Rev. Bob Jones; Harry E. Storrs, chorister; Miss Anne Andrews, soloist and women's worker; W. G. Haymaker, campaign manager, and Theodore A. Piper, pianist and secretary.

Harry Dixon Loes and wife are in Abbeville, Ala., in a union tent meeting campaign. People are coming many miles every night to hear the gospel sung and preached. The evangelist is Jimmie Smith, of Hattiesburg, Miss. Mrs. Loes is pianist and young people's worker. Mr. Loes is the director of music and soloist. Mr. Smith is the youngest general evangelist in the M. E. church, South. During his twelve years of ministry, he has seen 30,000 people accept Christ and join the church.

Waller F. Shelley, of Wabuska, Nev., who is a railroad station agent, has been doing some personal work along with his secular work, which is very interesting. On Sunday he drives his car forty miles to Smith Valley, and preaches the gospel to about thirty people. He writes: "Nevada is a sad place from a spiritual viewpoint, and the worst of it is there is so little clear gospel preached. It is either Modernism, or else a kind of social gospel with everything done for man, but God left out. I ask the prayers of the readers of MOODY BIBLE INSTITUTE MONTHLY, for Nevada."

The home-coming of the Brandon Baptist Church, of Mt. Vernon, O., was held on the Sunday of July 27, and was considered the greatest home-coming this church has ever had. Three hundred fourteen were present for Sunday-school which broke all previous records. After the Sunday-school was over, Dr. T. M. Hofmeister, of South Solon, O., a former pastor of Brandon Church, preached a soul-stirring and inspiring sermon. People

ame fifteen and twenty miles to the home-coming. The crowd was so large that all the people could not be seated in the church. At twelve-thirty an old fashioned picnic dinner was served on the grounds. In the afternoon, Dr. Hofmeister spoke again. The day was one of great blessing and inspiration to the whole church.

The Vom Bruch Evangelistic Party, of Chicago, began their year's work Sept. 21, in the Trinity Methodist Church Los Angeles, Calif., where Rev. Bob Shuler is pastor. This party conducted fourteen campaigns last season, ending their year's work at Cicero, Ill. Mr. Vom Bruch was a pulpit supply for three Sundays at the Moody Church, Chicago, during the pastor's vacation. From Los Angeles this party goes to Hamilton, O. They report many calls for the coming season's work.

The Parsippany Presbyterian Church, Parsippany, N. J., is conducting a radio evangelistic campaign. The pastor, Rev. Edmont Hains and his assistant, John A. Scott, are being sent to the large radio stations in the metropolitan area. Mr. Hains is an evangelist and is broadcasting evangelistic messages. The goal of this campaign is to reach 35,000,000 people with the gospel before Easter. So far Mr. Hains and Mr. Scott have broadcasted from seven stations and have thereby reached nearly 3,500,000 people. The campaign is being financed by the Parsippany Presbyterian Church, and other friends who are interested in this effort.

S. E. Lewis, who for eight years has been on the staff of evangelists of the New York Baptist State Convention, has accepted a call to the Cleveland Hebrew Mission, at 2409 East 55th Street, Cleveland. His initiation to this work began by helping a bright Jew of eighteen years, only five months in this country, to the knowledge of Christ as his Lord and Saviour. From this work the Lord opened the way to the Jewish Mission work. While the work of the mission is being enlarged, and the workers are being added, Evangelist Lewis will still be available for short campaigns, supply work, or Bible teaching. Any church or pastor desiring his services should write him at the above address.

The Ham-Ramsay Evangelistic Party, after a brief vacation, began their fall work, August 17, at Henderson, N. C., where all the churches united in a great city-wide campaign. The large tabernacle was filled every night, and had to be enlarged twice during the first week to accommodate the large crowds attending the services. Evangelist Ham, much refreshed and invigorated by his rest, is preaching powerful sermons that are stirring the people as never before in the history of the town; and the music under chorister W. J. Ramsay, and pianist Earl S. Rodgers is an outstanding feature of the cam-

paign. The party spent practically the entire last season in North Carolina conducting remarkable and successful campaigns in Durham, Raleigh, Washington, Greenville, and Wilson. Somewhere between 2,000 and 4,000 people accepted the Lord in these campaigns and hundreds united with the church

Mr. George W. Jacoby, known as the "Rolling Mills Evangelist," has been led to devote all his time and energy to evangelistic work. He will work among the iron centers, for which work he is especially fitted.

For thirty years as a layman he has held services among the men of rolling mills.

The Harry O. Anderson Evangelistic Party has conducted a union tabernacle meeting in Des Moines, Ia. Twenty-one churches co-operated in the movement, and a special wooden tabernacle, seating 3,000, was erected. The people had a mind to work and in three weeks 744 decisions for Christ were made. The pastor and people announced it a great time of refreshing and blessing. One of the features of the campaign was the seven o'clock meeting held each evening before evening services. This was made up of a group of girls of high school age, who met night after night to pray for the high school students and for the meeting following. The party opened their fall work, Sept. 7, in Des Moines, on the South Side. They will be in that city until Christmas. The party has held campaigns in the following places in the past season: Denver, Colo.; Sunnyside, Wash.; Alameda and San Francisco, Calif.; Salt Lake City and Ogden, Utah; Waterloo, Sac City and Des Moines, Ia.

#### FUTURE ENGAGEMENTS

Below are given the engagements with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayer.

Dr. H. P. and Mrs. Dunlop—1924, Guatemala.  
C. A. Haines Evangelistic Party—October, Butler, N. J.; January, Brooklyn, N. Y.  
E. C. Hunt—Oct. 12, Waverly, Mo.; Nov. 2, Miami, Mo.  
E. DeWitt Johnston-Fred G. Fisher—Oct. 19, Kokomo, Ind.  
Bob Jones Party—Oct. 5, Akron, O.  
Frank E. Lindgren—November, Marion, O.



## Science? Religion? Folly!

There was recently unveiled with solemn ceremony, in a New York "church," a "graven image" called "The Chrysalis." Since satan imitates sacred things, it might better be called "The Modernist Madonna." It is the image of a youth coming forth from a gorilla. Since these "worshippers" profess faith in some sort of heaven, the artist has added what is presumed to be the next stage of evolution, and **BEHOLD THE FOLLY OF IT ALL!**

This cartoon (reduced) is from the little book "Jocko-Homo-Heavenbound." It has made no end of trouble for Ape-man-saints. Nine "modernist" papers refuse to advertise it. Send two dimes to Homo Pub. Co., Rogers, Ohio. Religious leaders are ordering by hundreds, at cost. 15 for \$1. Do it just NOW.

Morris Peterson—October, Portland, Ore.  
William Pfeiffer—Oct. 1-12, Mt. Vernon, O.; Oct. 19-Nov. 2, Xenia, O.; Nov. 9-30, Cuyahoga Falls, O.; Dec. 7-21, Spring Dale, O.  
The Prestons—Oct. 12-Nov. 2, Raymond, Ill.  
Milton S. Rees—Oct. 19, Lancaster, Pa.; Nov. 16, New Hartford, N. Y.  
P. S. Rowland—Oct. 12-24, Newport, Tenn.; Oct. 26-Nov. 7, Florida, Ala.; Nov. 9-23, Tifton, Ga.  
John R. Snyder—Oct. 12, Baltimore, Md.; Nov. 9, Riddlesburg, Pa.  
William A. Sunday Evangelistic Party—Sept. 14-Oct. 26, Elmira, N. Y.  
E. L. Wolslagel—Oct. 12-26, Greer, S. C.; Nov. 2-16, Lynchburg, Va.; Nov. 23-Dec. 7, Louisville, Ky.

## EVANGELIST THEODORE M. HOFMEISTER SOUTH SOLON, OHIO

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## Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North LaSalle Street, Chicago

### **Children of Madagascar, by Robert Griffith.**

This is the latest volume of a series of sixteen books entitled, "The Children's Missionary Series," describing the children of various mission lands—Korea, China, India, Arabia, Egypt, Persia, Labrador, etc. Its pictures of child life in Madagascar are graphic and interesting, and a good deal of useful information about conditions in general and the struggle of Christianity to gain a foothold in that once grossly heathen island, is tactfully woven in.

128 pages.  $7\frac{1}{2} \times 5$  inches. Map and illustrations. Oliphants Ltd., New York. 80 cents. R. H. G.

### **The Christ of the Children.**

**The Children's Paul, by J. C. Stevenson.**

The pages of these two excellent volumes are interspersed with a few illustrations which add to their attractiveness. As books prepared for young people they would be difficult to surpass, both as to literary style and as to the matter presented. While they can in no sense take the place of the Bible narratives, they would be excellent volumes to read aloud to the children, thus making them familiar with the connected stories of Jesus and of Paul.

186 pages.  $7\frac{1}{4} \times 5\frac{1}{4}$  inches. George H. Doran Company, New York. Each \$1.60, net. G. S.

### **Sermons on the Books of the Bible, by Rev. William Wistar Hamilton, Th.D., D.D.**

This volume begins with Genesis and ends with Esther. Since it is designated as Volume I we infer that other volumes are to follow. Each sermon is preceded by a clear outline. Sermons upon separate texts can be made very helpful, but sermons which deal with a book of the Bible as a whole have a value all their own. They give grasp of the great principles and lessons that God would teach us, which are not revealed in separate text. Dr. Hamilton has handled his material reverently and with evangelical earnestness.

300 pages.  $7\frac{1}{2} \times 5\frac{1}{4}$  inches. George H. Doran Company, New York. \$1.75, net. G. S.

### **His Salvation, by Rev. Norman B. Harrison.**

This is a portrayal of salvation as set forth in the book of Romans. We know of nothing better. The author is an experienced Bible teacher and by clear reasoning and presentation he not only appeals to the intellect but furnishes material most helpful spiritually. The distinguishing features of the book are simple and clear outlines, which give an analysis of the entire epistle; charts, which picture the progress of thought; explanatory notes; illuminating comments

upon the great themes; and suggestive studies. No matter what else you may have upon Romans, you ought to possess this volume if you wish to teach this great epistle.

158 pages.  $7\frac{1}{2} \times 5\frac{1}{4}$  inches. The Bible Institute Colportage Association, Chicago. \$1.00 net. G. S.

### **In China Now: China's Need and the Christian Contribution, by J. C. Keyte, M. A.**

The author, who has had twenty years' intimate contact with China, shows a clear grasp of the situation there, and ably presents the problems and needs of that great nation at this time of such sweeping transition in her entire national life. He then shows the contribution which Christian missions are making, and which they can yet make in richer measure, along evangelistic, educational and medical lines. His treatment throughout is suggestive rather than exhaustive. The book is published as a text-book by the National Council for Missionary Education in Great Britain and has a message of real value and inspiration for mission study groups and individual readers alike.

160 pages.  $7\frac{1}{2} \times 5$  inches. Maps and illustrations. George H. Doran Company, New York. \$1.50.

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### **Modern Religious Liberalism, by John Horsch.**

This book is to our minds the most powerful indictment of Modernism that has yet appeared. Unfortunately, the book was permitted to go out of print for a season after the first printing, but now the Bible Institute Colportage Association of Chicago has undertaken a new edition, the resetting of which gave the author opportunity to bring the contents down to date, and the new publishers the occasion to improve the physical appearance of the book, while offering it at a reduced price and in both paper and cloth bindings.

To readers who can no longer doubt that a great apostasy is abroad in Christian churches and who desire full, plain, sober and truthful presentation of the evidence; to awakened Christians who desire to supplement their testimony with proof; and to organizations of believers who are laboring in defense of the gospel, we hold up *Modern Religious Liberalism*, by John Horsch, as a book that cannot lie unread and a mighty ally.

320 pages. 8vo. Bible Institute Colportage Association, Chicago. \$1.00 paper. \$1.50 cloth. W. C. N.

### **A Manual of Tropical Disease and Hygiene for Missionaries, edited by Edwin A. Neatby, M. D., and T. Miller Neatby, M. A., M. D.**

The object of this volume is to assist missionaries in caring for their own health and that of their families and colleagues, and in dealing with prevalent diseases and sudden emergencies which may arise when no professional aid is available.

The authors are accredited physicians who have for years given special attention to tropical conditions and affections, and they have, moreover, drawn for their material from more than a score of recognized text-books on both general and tropical medicine.

The subject matter covers a very wide field, including personal and domestic hygiene, sanitation and prophylaxis, and a great variety of diseases, fevers, poisons, etc. Some preliminary training in the elements of medical science is presupposed in those who use this book, but while the best results can perhaps be expected only by those who possess such knowledge, yet many of the directions given can readily be understood and carried out by the average lay missionary who is observant and deviceful. A glossary of all technical terms used contributes much to this end. The splendid illustrations, consisting of twenty plates (fourteen colored) and 118 figures and charts are an addition of great value.

Of the several books along this line with which we are acquainted the present one is by far the fullest and best, and we predict for it a wide and most helpful ministry.

687 pages.  $7\frac{1}{4} \times 4\frac{1}{2}$  inches. John Bale, Sons & Danielsson, Ltd., 83-91 Gt. Titchfield St., London. \$5.

R. H. G.

### **Bible and Labor, by Joseph Husslein, S. J., Ph. D., Associate Editor of *America*, Author of *Evolution and Social Progress*, etc.**

This volume was written for the Department of Social Action of the National Catholic Welfare Conference and, very naturally, its interpretation of the Bible here and there is colored by that fact. Of course, the author is blind to the dispensational teaching of the Bible and considers Israel in the Old Testament as part of the Christian church. Her priesthood, in his view, is the pattern of the Christian ministry, and her Tabernacle and Temple worship the pattern for the Christian church. But aside from this, the motive or object of the book is a good and useful one, and may be stated in two quotations from it. In the one instance, the author is speaking of Nehemiah as calling together the extortioners of his day and reproaching them for their violations of God's commands. "Here," says the writer, "is one more example of the power of religion to secure social and economic welfare. If laborer and employer spurn this power, there is no salvation, here or hereafter" (p. 199).

The other instance is where he is dealing with Jeroboam's revolt against Rehoboam's authority, which resulted finally in his leading the kingdom of the ten tribes into gross idolatry. "Like many another labor leader risen to power"



he writes, "Jeroboam proved a curse to the people who had followed him."

The book has two appendices, one a comparison of the Douay and King James Versions, and the other a copy of the Encyclical of Pope Leo XIII. on "The Study of Holy Scripture." The latter we had read before, but found a second perusal of it not without profit.

221 pages. 8x5½ inches. The Mac Millan Company, New York. \$2.25. J. M. G.

**The Tai-Race—elder Brother of the Chinese: Results of experience, exploration and research of Rev. William Clifton Dodd, D. D.,** compiled and edited by his wife.

Dr. Dodd may well be called the apostle to the Tai race. For thirty-three years he labored among them, mainly in Siam, but also in Burma and China. Through thousands of miles of arduous journeying on foot in difficult, mountainous territory, he gathered the bulk of information which is as yet available about this remarkable people—a race which lived in China before the Chinese themselves, and after which 4,000 years of checkered history today numbers 20,000,000, and occupies a region 400,000 square miles in extent, embracing northern Siam, eastern Burma, the Laos state of French Indo-China, and portions of several of the southwestern provinces of China. Strange, indeed, is it that so great a people should have remained so long almost unknown to the world, and their unity of race and language (although distributed in different countries) undiscovered.

Before Dr. Dodd had been able to give to the world in book form the results of his investigations, death removed him from his devoted labors for the Tai. His widow has courageously and ably addressed herself to the completion of her noble husband's task, and the present volume is the result. The book, with its burden of appeal for a mission field at once so shockingly neglected and—judged by the wonderful results which have attended the meager efforts already expended upon it—so big with promise, is warmly commended to God's missions-loving people.

353 pages. 8¼x5½ inches. Illustrated. The Torch Press, Cedar Rapids, Ia. \$2.50.

R. H. G.

**Psychology's Challenge to Christianity,** by Rev. Cecil V. Crabb, A. M., B. D.

In his preface the author says, "In the midst of the psychological and other heresies of the hour, this book is intended to be a useful weapon for the defense of the historic faith." The scope of the volume can be best understood by noting the titles of the chapters which are as follows:

1. The Demand for a Sound Psychology of Religion.
2. The Rise of the Psychology of Religion.

3. Human Personality.
4. Some Tried Principles.
5. The Feelings and the Will.
6. The New Psychology.
7. The New Psychology—its Limitations.
8. Some Practical Hints from Psychology.
9. The Challenge.

The time has come for evangelical Christian leaders to accept the challenge of Modernism—to fight the enemy in the open—on his own grounds. The impression has been left that intelligent faith, sound philosophy and true psychology cannot be found among those who hold to the historic faith of the church; but that is far from the truth. Christianity has a philosophy which embraces every truth which is contained in the false philosophies which have flourished from the foundation of the world—and its doctrines, precepts and institutions are based upon the most up-to-date and sound psychology. The author of this book has done a good piece of work in showing in a practical way that Christianity is up-to-date and that it can be accepted by men of the most brilliant minds without fear of intellectual compromise. This book, as the author says, will meet the need of pastors, religious workers in the Sunday-school, women's circles, young people's leaders and in fact all Christians.

210 pages. 7x5 inches. Presbyterian Committee of Publication, Richmond, Va. \$1.25.

P. B. F.

**The Master Missionary Series,** edited by W. P. Livingstone.

"Volume I, David Livingstone; the Master Missionary," by H. F. Livingstone Wilson.

"Volume II, Mackay of Uganda," by May Yule.

"Volume III, Chalmers of New Guinea," by Alexander Small.

"Volume V, Jackson of Moukden," by Mrs. Dugald Christie.

This new and excellent series of missionary biographies is designed and well suited for young people of high school and college age. Thus far six volumes have been issued, the characters selected, with one exception, being from those towering missionary heroes whose lives have all been previously written, some of them several times, but whose heroic adventure, noble sacrifice and high achievement never fail to thrill and inspire readers old and new.

The present life of Livingstone has special interest in its having been written by a grandson of the great missionary, himself a missionary doctor in Africa. Certain new facts about the career of "Mackay of Uganda," drawn from letters only recently made available, add freshness to this biography.

"Jackson of Manchuria," the one exception indicated above, differs from the others only in that it is the account of a younger missionary of very recent years, whose career on the field actually lasted but ten short weeks. Yet the story of this talented and noble young

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doctor who reached Manchuria in 1910, just in time to throw himself into the desperate struggle with the deadly pneumonic plague, and who cheerfully laid down his life for others, will by all who read it be conceded a place of equality with these other great missionary biographies. Its author is the wife of the veteran medical missionary of Manchuria, Dr. Dugald Christie, with whom Dr. Jackson was associated.

230, 212, 176, 155 pages, respectively, 7½x5 inches. Illustrated. George H. Doran Company, New York, \$1.35, each.  
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## BOOKS RECEIVED

Fleming H. Revell Company, Chicago and New York.

"Pen-Portraits of the Twelve," by Rev. Bernard C. Clausen, D. D. Cloth, 153 pages, \$1.50.

"Faith at Work," by Gertrude S. Trowbridge. Cloth, 80 pages, 75 cents.

"The End of the Way," by David DeForest Burrell. Stiff cover, 32 pages, 35 cents.

"The Competent Church," by Frederick A. Agar. Cloth, 93 pages, \$1.

"The Lost Prophecy," by James Turley Van Burkalow, Ph. D. Cloth, 320 pages, \$2.

Bible Institute Copyright Association, Chicago.

"Sunday Observance, or Sinai Seventh-Day Sabbath-Keeping?" by C. E. Putnam. Paper, 73 pages, 25 cents.

"Christ in the Sacrificial Offerings," by Rev. James M. Gray, D. D. Paper, 20 pages, 35 cents.

The Book Stall, 113 Fulton St., New York.

"Shall Jesus Find Faith on Earth?" by Henry J. Herge. Cloth, 226 pages.

C. P. Putnam's Sons, New York.

"Immortality," by Sir Flinders Petrie, D. C. L., Litt. D., Ph. D.; Dr. F. M. Cornford, LL. D.; Prof. A. A. MacDonell, Ph. D.; Prof. Adam C. Welch, D. D.; Prof. R. G. MacIntyre, D. D.; Prof. Rudolf Eucken, D. D., Ph. D.; Principal G. Galloway, D. Phil., D. D.; Rev. Canon E. W. Barnes, D. Sc., F. R. S.; Maurice Hewlett. Cloth, 224 pages.

Pilot Publishing Company, 309 Washington St., Boston, Mass.

"Campaigning for Christ," by David Goldstein and Martha Moore Avery. Cloth, 457 pages, \$2.

Marshall Brothers, Ltd., London.

"India's Lepers," by Frank Oldrieve. Stiff cover, 144 pages, 80 cents.

"The Story of the Great King and What He Had to Do," by Helen Howarth Lemmel. Stiff cover, 72 pages, 80 cents.

"Thine Increase," by P. W. Thompson, M. A. Cloth, 91 pages, 80 cents.

"New Light on Genesis," by Rev. Morris Morris, M. Sc. Cloth, 151 pages, \$1.25.

Morgan and Scott, London.

"We Women," by Constance L. Maynard. Cloth, 143 pages, 75 cents.

"Pathmakers to Christ," by Roderick Campbell. Cloth, 86 pages, 75 cents.

"Faith's Title Deeds," by Rev. D. M. McIntyre, D. D. Cloth, 208 pages, \$1.50.

"The Secret of Brotherly Love," by Rev. Andrew Murray, D. D. Linen, 69 pages.

Chas. J. Thynne & Jarvis, Ltd., Whitefriars and Fleet St., E. C. 4, London.

"Union with Rome," by Bishop Christopher Wordsworth, D. D. Cloth, 109 pages.

International Sunday School Council of Religious Education, 5 S. Wabash Ave., Chicago.

"1924 International Year Book of Religious Education." Paper, 143 pages, \$1.

Bible Pageants, 127 N. Chestnut St., Colorado Springs, Colo.

"Personating Bible Characters," by Rev. Charles H. Crawford. Paper, 32 pages, 25 cents.

Playground and Recreation Association of America, 315 Fourth Ave., New York.

"Home Play," W. C. Batchelor. Paper, 32 pages, 10 cents.

Believers' Meeting Room, Franklin and Proctor Sts., Framingham, Mass.

"God's Salvation," by Philip Mauro. Paper, 23 pages.

Rev. R. P. Shuler, 1201 S. Flower St., Los Angeles, Calif.

"McPhersonism," by Rev. R. P. Shuler. Paper, 72 pages, 15 cents.

H. M. Danforth, Benton Harbor, Mich.

"The End of All Things is at Hand," by H. M. Danforth. Paper, 61 pages, 25 cents.

Rev. Wm. Marvin Langdon, M. A., West Asheville, N. C.

"Nights in the Making of 'The Book,'" by Rev. Wm. Marvin Langdon, M. A. Paper, 35 pages, 50 cents.

Luther A. Arthur, Huntington Beach, Calif.

"God's Dispensations," by Luther A. Arthur. Paper, 61 pages, 35 cents.

Fitchett Bros. Pty. Ltd., 376 Swanston St., Melbourne.

"A chronology and the Criticism of the Old Testament," by Prof. T. J. Smith, M. A. Paper, 30 pages.

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## EXTENSION DEPARTMENT NOTES

Dr. J. E. Conant was on the program of Gull Lake, Montrose and Hendersonville conferences, supplied the pulpit of Prospect Avenue Baptist Church, Buffalo, N. Y., and the Second Presbyterian Church of Charlotte, N. C., conducted a Bible conference at the Baptist Church of Stryker, O., and is now in a campaign for the First Baptist Church of Homestead, Pa.

Rev. George E. Guille, in addition to his ministry at the Gull Lake, Erieside, Cedar Lake and Hendersonville conferences, was at the Presbyterian church, Caribton, N. C., and the Second Presbyterian Church, of Charlotte, N. C., filled an engagement at the First Presbyterian Church, Union, S. C., and is now at Wealthy Street Baptist Church, Grand Rapids, Mich.

Dr. Henry Ostrom gave inspirational addresses at Cedar Falls, Ia., Ocean City, N. J., and Hastings, Mich., Fergus Falls, Mich., during August and September; supplied the pulpit of the Second Presbyterian Church, Charlotte, N. C., and preached at Elm Chapel, Winnipeg, Man.

Mr. C. E. Putnam served on the program of the Altoona conference, then went to Fairfield and Waynesboro, Pa., for Bible teaching.

Rev. J. A. Sutherland conducted the conferences at Gull Lake and Cedar Lake. At Hendersonville he was one of the teachers, following which he taught at the East Sanford Baptist Church, Sanford, N. C. September 7, 14 and 21, he supplied Dr. Len G. Broughton's pulpit at the First Baptist Church, Jacksonville, Fla.

Miss Virginia C. Williams was engaged at Gull Lake, Old Salem and Hendersonville conferences, and served the Austin, Tex., Y. W. C. A., as acting secretary. She was an executive of this Association before engaging with the Institute.

Dr. William P. White, D. D., of San Francisco, Calif., who served the Institute several years ago as regional director for the Pacific Coast, resumed his connection with the Extension Department September 1, and is open to engagements as a Bible teacher and inspirational speaker.

## BIBLE INSTITUTE OF LOS ANGELES

We are informed that Rev. Ralph Atkinson, D. D., has been appointed Acting Dean to succeed Rev. R. A. Torrey, D. D., who has recently resigned as Dean of the Bible Institute of Los Angeles. Mr. J. M. Irvine was elected President of the Board of Directors to succeed Mr. Lyman Stewart, deceased.

Rev. L. W. Munhall, D. D., of Philadelphia, delivered a series of special lectures at the Institute during the summer, but we are now informed that he did not serve as Acting President during that time, as was stated in our August issue.

## A CORRESPONDENCE STUDENT IN FAR KOREA

Mrs. Sallie Swallen, wife of Rev. William L. Swallen, is a student in the Chapter Summary Course. Mrs. Swallen and her husband have a spring Bible



Mrs. Swallen's Bible Class in Korea

class for country women in which 830 women and girls are enrolled. In Pyeng Yang territory they held 226 such classes, with an enrolment of 10,297, from September, 1923, to March, 1924. The accompanying picture shows the spring Bible class.

Mrs. Swallen says: "I am enclosing a post card of our spring Bible class, which was far beyond our expectations because of the extreme poverty of the people caused by the floods last summer. Thus far this summer the crops are fine and there will probably be a bountiful harvest. We are praying and trusting for an awakening in the churches—a real revival. We covet your interest and prayers. We are trusting that our third daughter, Esther, will enter the Institute this fall. Please pray that she may."

Dr. Gray will visit the states of Washington and Oregon this month and will be associated with the Rev. W. P. White, D. D., in Bible conferences as follows:  
Spokane, October 12-19.  
Seattle, October 22-26.  
Portland, October 28-November 2.

## STUDENTS OF OTHER DAYS

V. C. Kelford, '16, is pastor of Bethel Church, Waterloo, Ia.

Lloyd E. Fulmer, '23, has charge of two Presbyterian churches at Aniwa, Wis.

G. A. Briegleb, '04, pastor of the West Lake Presbyterian Church of Los Angeles was elected moderator of the Synod of California.

E. B. Smith, president of the April graduating class, sent the following telegram to Dr. James M. Gray, July 31: "Kindly extend hearty congratulations, love, and prayers to the present graduating class, from the April class of 1924."

D. L. Currens, '14, pastor of the Central Presbyterian Church, Owensboro, Ky., has published an inspiring and instructive tract entitled, "How to Live the Christian Life."

R. O. Wine, '17, who has been pastor of the South Side Baptist Church, Toledo, O., is returning to the evangelistic field this fall and winter. Engagements can be arranged with him by letter or wire to 1109 Harding Drive, Toledo, O.

The Pittsburgh alumni held a picnic at the country home of W. A., '12, and Mrs. Schaub, '11, near Wilkinsburg, Pa. Among the guests were Ola K. Bontranger, '18, Gretta Adams, '20, and Rose Zwinggi, '21.

Charles Jollay, '19, has accepted a position as educational secretary of

Brown Memorial Church, Winston-Salem, N. C., W. B. Spinx, '13, pastor.

John W. Troy, '15, Mrs. Troy, their little son, and James Alexandria, are now in the Master's service at Dubracina 29, Belgrade, Serbia, Jugo Slavia.

The Misses Margaret R. Lacy, '22, Gladys D. Haight, '23, Fay Gould, '22, and Amelia Schoessler, '22, have been working together in meetings for children at Eagle Rock, Los Angeles, Calif., and are now conducting evangelistic meetings for older people.

Rev. Charles Colas, '22, was recently ordained pastor of the First Baptist Church, Abilene, Kan. The council was unanimous in its approval of the candidate.

J. P. Carter, '18, was ordained at Hendersonville, N. C., August 24, in the

Moody Bible Institute Monthly



First Baptist Church, the pastor, Rev. E. E. Bomar, D. D., conducting the services. Rev. T. H. Plemons, D. D., pastor of the First Baptist Church, Greenville, N. C., preached the ordination sermon. Mr. Carter entered Carson-Newman College, Jefferson City, Tenn., for further study.

Ralph E. Stewart, '19, pastor of the First Baptist Church, Attica, N. Y., writes:

"When I went to the Institute I thought the Bible a very dry, uninteresting book, but the Music Course appealed to me. In less than thirty days I changed my course from music to Bible. After a few years in evangelistic work, I accepted a unanimous call to this church, and Mrs. Stewart and I have been working here since last May. I believed until a few months ago, that I would never become a pastor. But God called and I answered and I find the same simple, plain, practical Bible teaching that I received in dear old Moody is what hungry hearts need and want in this little village."

Rev. Adam Murrman, '95, died in Chicago on August 26, and Dr. Gray conducted the funeral service at the house of his brother-in-law, Mr. Hutton. Mr. Murrman married a niece of D. L. Moody, who survives him. He had pastorates in eight different states, as well as in Montreal, Que. Dr. Gray spoke of him as a witness for Christ, whose life was marked by fidelity to the evangelical faith, unwearied zeal in its promotion and dauntless courage in its defense. His body was taken to Northfield for interment.

Rev. John W. Ham, '10, of Atlanta, Ga., preached in the First Baptist Church, New York City on August 10, on "The Second Word in Romans," and "On an Island and in the Spirit."

Rev. Henry W. Uffeln, '12 of Long Island City, preached at the National Bible Institute, New York City, August 10, on "The Faith Once for All Delivered to the Saints."

George W. Reynolds, '17, and Mrs. Reynolds (nee Ethel Horn, '17) are now with the First Baptist Church, of Okmulgee, Okla. They have been engaged in evangelistic work for some years. Mr. Reynolds was in France during the World War. He keeps in touch with the Institute through the MONTHLY. He says that he and his wife never cease to thank God for the Moody Bible Institute.

#### MRS. MARGARET T. RUSSELL, '15

The twelfth annual report of the Women's Auxiliary of the Presbyterian church in the United States for the year ending March 31, 1924, says:

"A series of studies entitled 'Business Women of the Bible,' by Mrs. Margaret T. Russell, was eagerly received not only by our own women but also by women's boards of other denominations, and it was also translated for the use of the Woman's Auxiliary of Kwangju, Korea.

"Mrs. Russell, Bible teacher for the

Assembly's Training School, has been a mighty power in promoting the study of God's Word among the Auxiliaries, and the demands for her time have far exceeded her ability to comply with all the requests for periods of Bible study in local churches as well as at Presbyterials and Synodicals."

#### FRIENDLY GREETINGS

The Swedish Evangelical Free Church of the United States, in annual conference recently at Minneapolis, Minn., passed the following resolutions, complimentary to the Moody Bible Institute of Chicago:

"We thank God and the Moody Bible Institute for the great blessings we have received during our affiliation with said Institution. Love, consideration, kindness and help have been shown us in every way. Our co-operation, fellowship and affiliation have grown stronger as the years have passed by. We pray that God may continue to bless the Institute.

"(Signed) A. A. Anderson, "Gustave Edwards, "Committee on Resolutions. "Andrew Modig, Secretary."

Dr. Gray's brochure, "Why We Believe in the Virgin Birth of Christ," will appear by request in the Handbook Series on the Fundamentalism-Modernism question now being prepared by Mr. Eldred C. Vanderlean, to be published by the H. W. Wilson Company, New York.

#### A WORD IN SEASON

In a recent letter an Alabama woman pays high tribute to the helpfulness and opportuneness of a sermon by Dr. Henry Ostrom on "Cheapened Human Life a Menace."

This was one of the regular Moody Bible Institute syndicate sermons which appear every week, together with Dr. P. B. Fitzwater's Sunday-school lessons, in 3,600 papers. There are several other sermon writers, and they have an unusual opportunity in the syndicated articles circulated from sea to sea among approximately 4,500,000 readers.

#### APRIL, 1920, CLASS

The latest class letter shows the following interesting changes from the report published in October, 1922:

Engaged in *evangelistic work*: Marie Duffie, Detroit, Mich.; A. E. Moore, Polk City, Ia.; Mr. and Mrs. Fred Troutner, North Dakota. *Pastoral work*: J. C. Murdock, Springfield, Ill. *In school*: George E. Thornton, Jr., Crozer Theological Seminary, Chester, Pa. *Missionaries abroad*: in Africa—Esther Bain, Sudan Interior Mission; Annie Ludwig, Africa Inland Mission, East Africa; in China—Katherine Clause, Sainam; Mr. and Mrs. Herbert M. Griffin, Tiachow Che. *In business*: Herbert G. Carlburg, Erie, Pa. *Teaching*: H. Nell Malen, Glidden, Ia.; Dena M. Wagner, New Alexandria, Pa.; Ivey Harman, Ocracoke, N. C.

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## DEATH OF ARTHUR MARCUS L. MOOHAN

The friends of Arthur M. L. Moohan, an Institute student of 1922, will be grieved to hear of his recent death at Trujillo, Peru, S. A., where he was a missionary.

Mr. Moohan was a convert from Roman Catholicism and had been for seven years in a monastery at Aberdeen, Scotland. He left the monastery and



was disowned by his parents. He wandered to New York, and one evening went into a meeting of the Williamsburg Rescue Mission in Brooklyn, where he was converted.

Mr. Moohan was very positive in his religious beliefs and was very positive in his denunciation of Roman Catholic errors. He wrote a brochure about two years ago, which had a considerable circulation, entitled "The Road from Rome to Christ," which was a vivid story of his conversion. The genuineness of his conversion to Christ and to Protestantism was never questioned by those who knew him, and the Institute deeply regrets his taking away.

Rumors of Mr. Moohan's death by violence are unfounded. He had lived previous to his marriage at Cajamaroa, in an altitude nearly ten thousand feet above sea level. Heart strain resulted from this high altitude, and when he moved to Trujillo, his condition became serious and his death resulted. His wife, Mrs. Florence Moohan, remains at their home, Cassila 126, Trujillo, Peru, S. A.

## BORN

To Carroll C., '15, and Mrs. Elsey, a daughter, Ruby Layne, July 24, Aurora, Mo.

To Albert C., '20, and Mrs. Hakim, '23, a son, Albert Charles, Jr., July 20, Wheaton, Ill.

To J. Herman, '10, and Mrs. Leonard a son, Alvin John, July 22, Owen Sound Ont.

To Ernest J. Davis, '21, and Mrs. Davis, '21, a daughter, Muriel Gene, July 25, China Inland Mission, Uencheng, Honan, China.

Rev. George Avery, Jr., '15, and Mrs. Avery, a daughter, Emily Roberta, August 24, Liberty, Tex.

## MARRIED

George E. Muran, '23, and Wadellee Parks, '23, Danville, Ky.

Claude P. Johnson and Edith Eaton Northway, '13, June 8, Hartford, Mich. Rollo O. Wine, '17 and Coyla B. Liechty, May 14, Portland, Ind.

Arthur Sengpiehl, Pastors Course '23, and Anna M. Anderson, '23, May 28, Dannebrog, Neb.

Ralph D. Harper, '20, and Beulah Marie Cackler, August 27, Middleville, Mich.

Reginald V. Reynolds, '24, and Victoria A. Hamilton, '23, August 6, Pembroke, Ont.

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## A STRIKING EXAMPLE

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"His house is at the roadside, and he always has some interesting direct gospel message posted up for the benefit of the passer-by."—*The Presbyterian*.

## THE POWER OF THE BIBLE IN A JAPANESE PRISON

In *Unbeaten Tracts in Japan*, Isabella L. Bird relates a remarkable instance of the power of the Scriptures over criminals.

A portion of the New Testament, the only parts then translated and printed in Japanese, was given to the keeper of the prison at Otsu, a place in the interior of Japan, beyond the reach of missionary instruction. The officer of the prison gave it to a scholarly convict, incarcerated for manslaughter. Time passed, and nothing was heard from this precious gift. It seemed to have been thrown away on these heathen. But not so. A fire finally broke out in the Otsu prison. "Now is your opportunity" would be the natural thought to each of the hundred prisoners. But when all were looking to see them attempt to escape, every one of the prisoners helped to put out the flames, and voluntarily remained to serve the rest of his sentence. Such honorable conduct mystified the heathen authorities, and led to a careful investigation. This investigation developed the fact that the murderer had become so impressed with the truth of Christianity by studying the Scriptures which the officer had given him, that he had embraced the life-giving truth and then had devoted himself to teaching his fellow-prisoners.

Thus the power of the Word of God wrought in these men. The circumstance led to the release of the murderer, but he preferred to remain in Otsu, that he might teach more of the "new way" to the prisoners.—*Australian Missionary Tidings*

"A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond a life."—Milton.

October, 1924

## READER, WHAT SUGGESTION HERE FOR YOU?

A certain Christian worker once drew a gospel outline for a magazine published in Glasgow, Scotland. Years later, this same worker became a missionary to carry gospel literature to the Laplanders and the inhabitants of the far north of Norway. One day he entered a coffee-shop in the town of Tronjehn, the most northern town in the world. Imagine his surprise to find, framed and hanging on the wall of that shop, the page of the magazine that contained the illustrated gospel outline he had written years ago in Glasgow. How it got there, and what led the man to frame it, was an interesting story, too long to relate here in detail. Suffice to say that it was framed because it had been used in the salvation of the owner of the little coffee shop. And the blessed thing about starting the circulation of a piece of gospel literature is the fact that God can find ways and means to see that it reaches some one who needs the message, even though that someone may be on the edge of civilization. —A. M. McM.

"A blessed companion is a book—a book that is fitly chosen is a lifelong friend."—Douglas Jerrold.

## MR. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from August 1 to 31, 1924:

**Alaska Book Fund:** 2 Contributions, \$11.00; **Army and Navy Book Fund:** 8 Contributions, \$53.00; **Fire Station Book Fund:** 1 Contribution, \$5.00; **Hospital Book Fund:** 26 Contributions, \$125.00; **India Book Fund:** 1 Contribution, \$5.00; **Latin-America Book Fund:** 5 Contributions, \$67.00; **Life Saving Station Book Fund:** 1 Contribution, \$1.00; **Lodging House Book Fund:** 3 Contributions, \$13.00; **Lumber Camp Book Fund:** 5 Contributions, \$9.90; **Mountain Book Fund:** 29 Contributions, \$181.25; **Pioneer Book Fund:** 20 Contributions, \$108.27; **Prison Book Fund:** 45 Contributions, \$174.51; **Seamen's Book Fund:** 2 Contributions, \$3.00; **Free Tract Fund:** 7 Contributions, \$4.72.

## FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named, from August 1 to 31, 1924, inclusive: **Army and Navy Book Fund:** To 1 point in one state: 12 Evangel Booklets, 50 Pocket Treasuries, 200 tracts.

**Hospital Book Fund:** To 17 points in fourteen states: 221 Colportage Library books, 180 Emphasized Gospels, 434 Evangel Booklets, 620 Pocket Treasuries, 375 tracts.

**Latin-America Book Fund:** To 12 points in six countries: 286 "The Way to God," in Spanish, and 222 "All of Grace," in Spanish.

**Mountain Book Fund:** To 8 points in four states: 91 Colportage Library books, 10 Emphasized Gospels, 58 Evangel Booklets, 56 Pocket Treasuries, 354 tracts.

**Pioneer Book Fund:** To 8 points in seven states: 138 Colportage Library books, 150 Emphasized Gospels, 227 Evangel Booklets, 130 Pocket Treasuries, 50 Testaments, 350 tracts.

**Prison Book Fund:** To 30 points in nineteen states: 794 Colportage Library books, 350 Emphasized Gospels, 766 Evangel Booklets, 748 Pocket Treasuries, 501 tracts.

**Seamen's Book Fund:** To 2 points in two states: 30 Colportage Library books, 30 Emphasized Gospels, 135 Evangel Booklets, 30 Pocket Treasuries, 300 tracts.

The total amount of literature sent on the above book funds during August, is as follows: 1,782 Colportage Library books, 720 Emphasized Gospels, 1,632 Evangel Booklets, 1,634 Pocket Treasuries, 50 Testaments, 2,290 tracts.

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